Demas VV

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SERMONS

DEMAS THE DESERTER.

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For Demas hath forsaken me, having loved this present world.—II. TIMOTHY iv., 10.

I WAS very much affected—as probably you have been affected—by reading the accounts of the punishment of deserters in the army. Nothing in battle is so blood-chilling and horrible. It is so cool, so individual, so premeditated a life-taking. The leading forth of the offender before his whole regiment; the rehearsal of his disgrace to all his comrades; the pinioning of his arms; the bandaging of his eyes that he may not see what comrade takes his life; the open coffin beneath him hungry for its prey; the file of soldiers all aiming at one poor fluttering heart (as if sportsmen should shoot a bird already caged); the ringing volley; the lightning-like death under a dozen wounds—all this is enough to drive the kindred of the deserter to the verge of madness. The mother whose son lies in the sacred mould of Gettysburg or Chattanooga is happy in comparison with her whose hapless boy was blown into eternity from the coffin of a deserter! And why is the deserter's doom made so awful? Simply because the crime is so great and the consequences of the crime so fatal to the interests of an army and of the cause for which an army fights. If desertion will destroy an army, then the army must destroy desertion. It is not from sickness or disability that desertion grows —all such are exempted from battle by military law. It is the treachery that

makes the deserter's crime so black; and for the danger he brings to his comrades and the demoralization he occasions in the army, his crime is punished so fearfully that other men will be deterred from imitating his bad example.

Now history has marked to infamy more than one deserter of his country, or of a sacred cause. Benedict Arnold stands already in American history, bandaged, pinioned, shot through with the vollies of a nation's abhorrence!

In Scripture history hangs Judas the arch-deserter. In our text we read of another. Paul has pilloried the unhappy man.

There he stands amid the gaze of all Bible readers. He is Demas the Deserter. The sentence which apostolic fidelity has affixed above his faithless heart is this—"Demas hath forsaken me, having loved this present world." Better far for him if disease had laid him away from his work, or if tyranny had locked him in a dungeon to perish. Then were his record honorable; but his apostasy must have been trying if not ignominious in order to have constrained such a record as this.

Who was Demas? We know but little of him, yet the little we had known was most favorable. He had once been an associate of Paul in the ranks of Christ's followers. Paul had honored him with flattering mention more than once. When he wrote his letter to the Church at Colosse he coupled the name of Demas with the name of one of Christ's biographers. He writes: "Luke the beloved physician and Demas greet you." This is good company and honorable, but a man may fall out of very good company into very dark disgrace. Judas belonged to the most favored group of men that ever trod our earth, and out of that constellation that revolved closest to the "sun of righteousness," his star shot madly into everlasting night! Let no man trust for his special safety to the power of association—to his family alliance, or his church affinity. From the most godly family a son may apostatize into open godlessness; and out of the bosom of the most orthodox church a tamperer with temptation may be seduced to everlasting perdition. To have been once in the most religious household, or the most evangelical Church, will only increase the guilt and the shame of him who deserts them to the enemy.

But we know one more fact about Demas. He not only professed love to Christ, but he had once suffered for his Christian profession. He had once worn the honorable badge of a prison-chain in the name of Jesus. Just listen to the roll of Paul's fellow-prisoners whom he mentions in his famous Epistle to Philemon. Calling over his partners in martyrdom he writes: "There salute thee, Epaphras, my fellow-prisoner in Christ Jesus, Marcus, Aristarchus, Demas, Lucas, my fellow-prisoners." So wrote Paul of Demas once. His name reads there as proudly as the names of Arnold and Aaron Burr once read in the muster-roll of our revolutionary patriots. There is a shock in the bare mention of these names as once true and loyal. Oh! my brother-member in the Christian host, are you certain that ten years hence some one may not turn to your name on the record of this Church and read your name with the same startled surprise? Have I not felt the same shock

when I have read over some names of those with whom I sat at the Lord's table less than ten years since? Where are they now? Who now would suspect them of ever having been Christians? Where may you be?

It was from a Roman prison that Paul wrote of poor Demas as a fellow-sufferer in bonds for Christ! It was from the same spot that he wrote a while after, "Demas hath forsaken me!" Why? Has his health and spirit broken? Has he gone to labor elsewhere? "Demas hath forsaken me!" Has he grown sick of his faith so soon? Did his Master desert him, and refuse to answer his prayers? We read the conclusion of the sentence which (as Guthrie says), "like a scorpion, carries its sting in its tail." "Demas has forsaken me, having loved this present world." There is the secret out at last! Every man who has ever brought disgrace on his Christian profession, or has fallen out of his church-standing had some secret reason for his fall. He deserted under the seduction of some besetting sin. If we could come at the sad roll of all the backsliders or open apostates we might read over the specifications like these: "Deserted from moral cowardice," or "Deserted through neglect of prayer," or "Deserted from love of the wine bottle," or "Deserted through the enticements of irreligious associates," or "Deserted through unbelief." Demas's name has the Holy Spirit's specification beside his name. He deserted for "love of the world!" "Whoso loveth the world, the love of God is not in him!"

This is the last we read of poor Demas. Tradition says that he sank so low as to become a priest in an heathen temple! But if this were so or not we need not discuss. We do know that he forsook his Master's cause in its hour of peril, and preferred the "world" to Christ. Was Demas a sincere Christian once, and did he fall away from grace? Or was he only a false professor who never had been converted? The Word of God does not answer these questions; and surely we dare not attempt to do so. It is enough to know that no Christian is safe against seduction unless the grace of God be at the time the ruling principle in his soul. It is enough to know that God never promises to keep a man who is off the post of duty. It is enough to know that every man is tempted, and if he yields he falls. Demas yielded and fell. To what did he yield? To the world? Paul encountered the world; went into its thickest, saw its brightest allurements; met its fiercest assaults, and its most attractive lures to his ambition. He never deserted. Why? He never loved it; he so loved Jesus that he could not love the world. His heart was possessed by Christ. He could not serve Christ and Mammon; he served Christ alone.

Demas *loved* the world. It would have done him no harm if he had not. It will do you none as long as you keep it out of your heart. But when it works into the soul it eats out the loyalty to Christ and consumes the spirituality of the soul. It is a slow, subtle, silent process. Very gradual too. I never knew a church-member who deserted his Saviour for the world suddenly and at once. The process of corrupting conscience, and consuming away his love for heavenly things is always gradual. Commonly he keeps up

the external appearances and forms of religion long after his heart has become alienated from the Saviour.

In the Island of Cuba they will show you sometimes a piece of timber in a dwelling or in a framework of a mill that looks sound and firm. A sudden pressure on that timber and it will snap asunder filling your eyes with a fine white powder! Why is this? A subtle worm, bred in that climate, eats in stealthily to the centre, devours the fibre, and turns the seeming solid beam into a hollow shell of dust. Desertions from sobriety; desertions from integrity; desertions from Christ, are the result of gradual corruption of the heart's core! Externally there is orthodox profession; internally, a worm. Love of the world was the busy borer in Demas' heart that ate out his conscience and ate out his loyalty to Jesus; he deserted under strong pressure for want of inward stamina of godliness to bear the strain.

If you ask the captain of the old "receiving-ship" in a navy-yard why so gallant a vessel is never sent to sea, he will tell you that she is dry-rotted down to the keel! She looks stout on the outside; but they dare not trust her an hour to a tempest.

In nearly every Church there are members whose hearts become dry-rotted with "love of the world!" They bear the ensign of orthodoxy "at the peak." Some of them lie moored at the wharf of formalism, useless and unseaworthy; some sink imbedded in the mud. Others, venturing out, are overtaken by fierce gales of temptation, or assault! The hollow timbers crash up in the gale, and the broken spars floating on the billows are the only relics of the foundered vessel!

Love of the world had ate the heart through and through! This was Demas's destruction; it may be yours. Love of the world! Did not Paul love it when he abandoned ease and promotion and hope of gain, and threw himself into the holy enterprise of saving the poor lost world for Christ? Did not Jesus love the world when He shed, etc? Ah! yes! He loved its welfare, loved its souls, so loved that He died to redeem it.

Thus may you and I love it! Would to God we loved more "to do it good;" to give our time and gold and talents to rescue it back to God! Would that we so loved the world's highest interests that we did not allow the world's lower interests and the world's sinful pursuits to seduce us over to its sway! Would that in trying to draw the guilty world up towards God, we did not allow it to drag us down to conformity with itself! It is not love for sinners' souls that endangers a Christian, it is a love for sinners' sins!

The world's pursuits, so thoroughly selfish and earthly in their aims; the world's principles so utterly at variance with the law of God; the world's pleasures so corrupting to the soul; the world's fascinations—these are the fatal enemy. It was against these that the divine direction was pointed, "Love not the world nor the things of the world."

Do you remember the reading in your childhood, in that favorite volume of Oriental stories, about Sinbad's voyage into the Indian Ocean? Do you remember that magnetic rock that rose from the surface, surrounded by a

placid and a glassy sea? Silently the ship was attracted towards it; silently the bolts were drawn out of the vessel's sides one by one, by the magnetic rock! And when the fated vessel drew so near that every bolt and clamp was unloosed, the whole structure of bulwarks and masts and spars tumbled into helpless rubbish on the sea, and the sleeping sailors awoke to their drowning agonies!

So stands the magnetic rock of worldly enchantments! Its attraction is silent, slow, but powerful to the soul that floats within its range! Under its spell, bolt after bolt of resolution, clamp after clamp of Christian obligation is drawn out! What matters it how fair and goodly his profession shows, or how confidently his "streamers" float before the eye? Let sudden temptation smite the boltless professor and—he is a wreck! He founders where Demas foundered; where thousands as promising as he have foundered! His Christian principle is gone! It was silently drawn out of him by that mighty loadstone of attraction—an evil, godless, self-pampering, Christless world!

Christian professor! I warn you against it. Beware of it! Go not too near it! Resist its first drawings! He who becomes a friend to the world's ways becomes an enemy to Christ's. When you begin to love them, you begin to dislike religion. When you begin to worship money, you cease to worship God. When you begin to love the house of pleasure, you begin to dislike the house of prayer. When you begin to love bad books you begin to lose your relish for the Bible. When you seek irreligious associates you draw off steadily from intercourse with the people of God. When the greedy lust of the world has eaten out a Christian conscience—when it has deadened the spiritual sense—when it has dry-rotted the whole heart—when it has banished Christ and possessed the soul's affection—then the man is ready to desert! Nay, he has deserted! What is any man worth to the Church, or to God, when his heart is the property of Satan? He may linger within the camp and even wear the uniform of a church-member. But when the bugle calls to action he is not in the ranks! When a march of reform is ordered or a strife for God's law is waged, he is "missing." How often we miss "Demas!" He is always missing when he is needed. Is a call made for men of moral nerve, and faith to execute some movement of reform? Demas is missing. Does a good cause grow unpopular? Demas deserts it! Does the pastor arouse opposition by preaching boldly the truth? Demas whispers, "This will never do; my minister is a good man, but he is so indiscreet." Paul, the caged giant in the lion's den at Rome writes sorrowfully, "Demas hath forsaken me!"

But among us it does not require dungeons or gibbets to fright many a nominal Christian from his post. A stormy Sabbath leaves Demas' pew empty. (It is a sad fact that those who need the truth the most are willing to hear it the least.) At the prayer-meeting we seldom see Demas at all. He complains that it is "too dull." No doubt; the house of devotion is always dull to a dull soul. A Jenny Lind would be dull to a deaf man; and the picture gallery of Dresden so to a blind man. When a person is a stranger to the devotional meeting, it bespeaks him a stranger to his closet and to his own

heart. Desertion of Christ begins in the occasional neglect of duty and the occasional yielding to what men call small sins. "This once only" pleads the tempter. "This once only" pleads indolence when the hour of devotion comes. "This once only" whispers the syren when some sinful place of entertainment opens its attractive doorway. "This once only" pleads appetite when the intoxicating glass is offered. "This once only" has made a man a tippler, and another man a rogue, another a libertine, another a Sabbath-breaker, and another a backslider, or an apostate. Such small leaks have sunk great ships. "This once" soils a conscience and often breeds a lust that becomes inveterate. One neglect of duty paves the way for another. One desertion accustoms the man to the path of evil, until he is used to what a Christian never should "get used to" —sinning! A backslider gets so accustomed to neglect of secret devotion that he passes by the bolted closet-door with as little concern as he passes by the doors of his neighbors on the street. He becomes habituated to a deserted Bible, a deserted sanctuary, a deserted Sabbath-school, to a neglected heart, to a deserted Saviour.

At length he finds that the Friend he has deserted, deserts him. The God whom he has offended withdraws His presence. This is the penalty of sin! No man offends God with impunity. No deserter from Jesus escapes unpunished.

And a most invariable penalty which the forsaker of God suffers is—a sense of God's frowns, which sometimes drives the transgressor to recklessness, sometimes to despair. Then does the unfaithful Christian find that "it is an evil thing and a bitter to depart from the living God." His by-path meadow leads to "Doubting Castle" and the dungeons of "Giant Despair." The backslider is oppressed with the most dismal hidings of God's contenance, and the most painful doubts whether God ever again will hear him. He gathers no pleasure from thinking of the past or anticipating the future. He doubts whether he ever was converted, or whether he ever will be saved. He doubts everything. He doubts his own sincerity of faith—yes! and leads everybody else to doubt it too. His own profession seems a mockery, a hateful mask over his countenance and a hateful fetter on his conscience. He finds no comfort in devotion, no light in the Word of God, no consolation in the promises. His past sins haunt him. His spiritual sufferings are like those of a murderer whose cell looked out through but one window, right upon the grave of the man whose blood he had shed! He does not dare to look at his own past. Conscience becomes his gaoler, more unmerciful than the keepers of French Bastile or Algerine prisons. Alas! for the deserter then! His sin has "found him out," and is laying on the lash of remorse.

More than one person, under the terrible upbraidings of conscience and the frowns of God has come to the conviction that he had committed "the unpardonable sin," and that "henceforth there remained nothing for them but the certain fearful looking for of judgment." This terrible awakening to his own sins, this compunction over sin is a backslider's punishment, and often too, his salvation.

The deserter from military duty, let me say in closing, is seldom reprieved. War has no bowels of compassion. Its laws, like the laws of Draco, are written in blood. The offence, the court-martial, the sentence, the execution follow, as the bullet follows the flash of the gun. But in the warfare of faith, mercy tempers justice, and waits long for repentance. God offers pardon and restoration to backsliders who seek Him penitently and with tears. The blessed Jesus, who gave Peter his second opportunity for service after his first shameful desertion, is our Jesus. Erring disciple! He is your Jesus.

Do not be content with tears of sorrow over neglect of duty. Stop not with merely grieving over your sins of desertion. Come back to your allegiance. Do not sit conscience-stricken beside a closed closet-door; open it again in contrition and enter it with penitence. Go back to your vacated seat in the meetings for prayer. If you have wronged any one in purse, or reputation, hasten to make restitution.

Find again your lost place in the Master's field of labor. Open that dust-covered Bible once more, and renew your vow of allegiance before the Cross. Waste not one precious moment in searching for a lost hope. Let it go; perhaps it was not worth the search or the having. Seek a re-conversion, a new heart, and a new hope of which you will never need to be ashamed.

Do this betimes. The Judge standeth at the door. Only an inch of time remains and then cometh the end. The day of grace for deserters to return to Christ will soon be over; and when death orders the final court-martial, it will be too late! What thou doest, do quickly!

"A HOLY Christian is one who is in good health. The heart has been delivered from the supreme control of the devil, and brought under the blessed dominion of Christ. The conscience is quick to detect sin—even under some smooth disguises—and rises into protest and strong strugglings against it. The affections go out toward Jesus; there is a sweet delight in His service, and an honest endeavor to keep His commandments. A Christian's liberty is the possibility of serving God; the bond slave of sin has not reached that, and never can until Christ strikes off his fetters. One of the best evidences of holiness we know of is the aim to obey Christ, and the sharp sense of contrition and self-abasement when He has been disobeyed. He who mourns not, mends not, We don't believe that the godliest man or woman lives, who does not often have need to smite on the breast, and cry out 'God be merciful to me a sinner!'

"For the holiness that fights against sin, battles with temptation, keeps unspotted from the world, and lays self on the altar, there is a crying need in our time. It is a sympathetic spirit, going about doing good, yet it has no sympathy with evil customs and the fashions of the world. It strives to keep clean. Against the downward pull of the world it braces itself and says, 'If others do this, yet will not I.' It dares to be singular and unfashionable. It keeps out of places where it would be smirched; and finds such enjoyment in its prayer-service, its Bible-study, its deeds of charity, and in the innocent joys of life, that it does not hanker after the play house and kindred sensualities. Walking in the Spirit, it does not stoop to the lusts of the flesh."—*T. L. Cuyler, D.D.*

THE ADAPTATION OF THE GOSPEL.

By Joseph W. McKay, D.D., President of the Methodist College, Belfast.

For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth, of the Jew first, and also of the Greek.—Rom. i., 16.

The Apostle Paul had been an unbeliever, and in his unbelief a blasphemer of Christ, a persecutor of Christians, and a violent opposer of Christianity. He tells us himself that he did these things ignorantly. Not that he was a weak-minded or illiterate or ill-informed man; everything goes to prove that he was a man of profound intellect and extensive learning; but, in addition to the heart-blindness which is common to human nature alienated from the life of God, prejudice and pride had so darkened his understanding as to hide from his view those evidences of divine power which the Gospel presents to all who comply with its claims. When, however, on that memorable journey to Damascus, his attention was arrested by the transcendent brightness from the midst of which he heard the expostulating voice of the risen Son of God, when his heart was opened and he became submissive to the truth, then the Gospel brought home to him its glorious evidence in his own salvation; he became its zealous propagator; he witnessed a similar fulness and blessedness of adaptation to all who should receive it; and, in the face of persecuting Jew and scoffing Greek, he boldly proclaimed it as containing the divine remedy for the world's ills, the divine provision for the world's wants: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to every one that believeth."

Infidelity is in our day renewing its assaults on the Gospel. It is doing so under new guises of professed science; but there is the same admixture of learning and ignorance in the unbelief of opposers to-day as there was in that of Saul of Tarsus; learning, as to experiments in physical science; ignorance, as to experience of the spiritual power of the Gospel in its influence on the heart. We have no more reason to be ashamed of the Gospel in the presence of the advanced knowledge of our times than had the Apostle in the presence of the literature and philosophy of Imperial Rome. It comes to us confident in its own divine credentials, and claims to be embraced and propagated because of its complete adaptation to the spiritual nature and necessities of man. We ask your prayerful consideration to this claim.

I. What is adaptation? It is a certain fitness of things in their relation one to another. This underlies all science in the facts which it observes and investigates, and, whatever may be the steps by which it traces causes, whatever its often perplexed efforts to solve the questions—How? and Why? the results of its highest and widest inductions may be summed up in this one word: *There is* Adaptation. The scientist finds this uniformly existing; he calls it *a law;* from what he has observed—what he knows—he argues to

something similar that he does not know; here theory comes in, and with it come the temptation and the danger of dealing with hypothesis as if it were established fact. It is on this principle the comparative anatomist, having found some bone, not only argues that there must be some others to suit it, but concludes as to what the shape of those others must be. Proceeding on the same lines the geologist, when he finds some fossil remains, argues from their construction and form the existence of others adapted to them, and setting to work on this principle, produces an entire skeleton which claims to be accepted as the correct representation of an animal such as no man living had ever seen, and no historian had described. In many things, and these the most familiar, this adaptation may be so minute, so subtle, so complex, that we cannot analyze or define it. How is it that from this bulb there comes up a yellow flower, and from this other beside it a white one? Science cannot tell; but we know that, whatever may be the minute conformation of parts or affinity of substances on which it depends, it is uniformly so, that the bulb of the crocus never produces a snowdrop, nor that of the snowdrop a crocus.

II. Now man can not only discover and trace adaptation, he can produce it. Every new mechanical invention, every new result of chemical experiment, proves this, and with it proves that man is something different from, and has a higher nature than, the material which he manipulates. Passing, therefore, into a higher region than that of physical science, not ignoring its truth, but taking with us its principle, we have to deal with adaptation between man's higher nature and something suited to it. No fact is more palpable than this, that there is a faculty in man having relation to right and wrong, to good and evil; which approves the one and condemns the other; to which the one is productive of complacency, the other of shame. We call it conscience. Man everywhere, under all conditions of clime and color and language, is found possessed of it. It is as truly a faculty of human nature as is imagination or speech. But conscience does not itself determine what is right and what is wrong; it is not its own lord, it is not its own lawgiver. With it coexists reference to—belief in a superior Being, who is supreme and rightful Sovereign and Judge; before Whom conscience is the index of accountability, and Whose it is to dispense rewards and inflict penalties; and this belief is not the result of inductive reasoning—it is an instinctive suggestion from the recesses of man's own nature. Here, then, is the basis for what we have to assert as to the adaptation of the Gospel. Take man in any—the most unfavorable circumstances; take the naked, untutored, debased savage, to whom the Christian missionary comes for the first time with the Gospel in his hand. How is it that when this stranger preaches of God, of His law, of sin, of the punishment of sin, of a Redeemer, there is awakened in the nature of that savage an echo to the teaching, and he becomes subject to its truth? It is because there is a correspondency between the teaching and his conscience, an adaptation of the Gospel to the man.

III. There is more than this, however: the Gospel is *adapted to the necessities of man as a sinner.* The appetite of hunger indicates want of food,

but it does not determine what kind of food is suitable. The digestive organs may be diseased, the appetite may be vitiated; there may be a craving for something which is so far from being suited to the real requirements of the physical constitution that it is surely working its ruin. The skill and experience of the physician are required to arrest disease, restore health, and establish right normal relations between the body and its proper nutriment. So the Gospel professes to deal with man as one whose spiritual and moral nature is diseased, and its adaptation appears in revealing, in providing for, and in satisfying his spiritual necessities. There is an intimate connection between these, and the fitness is manifested in this order. It is, moreover, ever to be borne in mind that the Gospel itself assumes and teaches that it is the instrument of the Holy Spirit in this adaptation, and that as such it is "the power of God unto salvation to every one that believeth."

There are secondary results in which the Gospel has wonderfully met the wants of man, as in those *benevolent institutions* which are purely the offspring of Christianity, and in which the miracles of Christ may be said to be repeated, not in their directness, but on a larger scale—giving food to the hungry, health to the sick, ears to the deaf, and eyes to the blind; or in the *facility for translation into various tongues*, which may be said to be a characteristic of the Gospel, repeating the wonders of the Pentecost. But we now limit attention to its direct and primary design.

1. The Gospel *reveals man's wants.* Due weight must here be given to its own declared conditions. It requires faith, such as gives reasonable reception and consideration to the implanted Word, and which is to a great extent an exercise of the will; "for if any be a hearer of the Word and not a doer, he is like unto a man beholding his natural face in a glass, for he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of work, shall be blessed in his deed." Does the lower law that regulates scientific investigation require no faith and work, as the condition on which nature reveals her secrets?

There is something deeply interesting in the writings of men who strip off the disguises of character and exhibit to us, in our own, passion and motives that had previously escaped our notice. But how partial and defective are the most distinguished of this class compared with the Gospel! What does it profess to do? It professes to deal with human character universally, and it describes it as everywhere guilty and depraved.

Now, think of the number of individuals whom this affects; not at one time only or in some given locality, but in every place and age. Think of the variety of circumstances in which they are found; think then of the risk undertaken—if the Gospel were not what it professes to be—in declaring all these to be fallen, guilty, depraved, and in appealing to men themselves for the truth of its declarations, as coming within their own consciousness, when if, in any place at any time, a class of men, or even one man, should be found who could undoubtedly affirm, "This is not true in my case"—the Gospel

would be so far proved a failure. But, going into all the world, it has challenged attention, claimed investigation, held its mirror up to nature, and everywhere "made sin to appear." It has proved men to be "without God," "against God," "alienated from the life of God," "lovers of pleasure and not lovers of God," "having no fear of God before their eyes." It has "shut them all up under sin," "concluded them all in unbelief."

2. *It provides for man's wants.* With our moral nature as it is, we cannot escape from the impression of a rightful and righteous and Almighty Sovereign Who will not be mocked. Neither can we escape from the consciousness that we are defaulters in His sight. And He "will by no means clear the guilty;" for to declare penalty and then to take it away or fail to exact it, would be to cause the whole fabric of moral government to fall to pieces. We are shut up to this then, that guilt and condemnation, sin and punishment follow in the train each of the other; and the question comes: Where all have sinned and are under condemnation, how can the High and Holy One ever again look on man with complacency? How can the sinner be justified with God? To this question nature yields no response; all her oracles are dumb; but the Gospel answers, "By the deeds of the law there shall be no flesh justified in His sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, even the righteousness of God which is by faith of Jesus Christ, unto all them that believe, being justified freely by His grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood to declare His righteousness for the remission of sins that are past." What fulness and blessedness is here! Propitiation by the blood of Christ; the righteousness of God herein declared; redemption effected; grace freely exercised in the forgiveness of sin and the acceptance of the sinner that believes in Jesus—

> "Happy soul who sees the day,
> The glad day of Gospel grace."

True, men must be sensible of their need before they can appreciate the provision made for it; they must be convinced of their own sin before they can embrace the righteousness of God; they must repent before they can believe the Gospel. But then the adaptation appears, "Mercy and truth are met together; righteousness and peace have kissed each other." The fleeing sinner finds here sure refuge; he who was in the "horrible pit and the miry clay" finds firm rock; the troubled soul can now "joy in God, through our Lord Jesus Christ, by Whom we receive the atonement."

3. The Gospel *satisfies man's need.* It may be said to predict certain changes as the result of compliance with its requirements, and to promise certain blessings to them that receive it, and the experience of believers bears amply testimony to the fulfilment of both. "If any man be in Christ," says Paul to the Corinthians, "he is a new creature; old things are passed away; behold all things are become new;" and again, referring to the vice and abandoned profligacy of the heathen around them, "Such were some of you, but

ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." In similar language he appeals to the Ephesians, "You hath he quickened who were dead in trespasses and sin." These predictions are still verified, these promises still have their accomplishment. The Gospel is still "the power of God unto salvation to every one that believeth." Under its power the profane become reverent, the drunken, sober; the licentious, chaste; liars, truthful; the envious and malicious and cruel, meek and gentle and tender-hearted; the prayerless, devotional; the selfish and earthly-minded, godlike and heavenly.

In all the variety of human life, we are never beyond the range of its directions and promises and hopes. The duties of every relation are herein prescribed, ruler and subject, master and servant, husband and wife, parent and child; rising in importance and extending in comprehensiveness above and beyond all political enactments and all conventional rules.

To the weary and burdened penitent it promises pardon and peace and rest; to the despairing it brings hope; to the faint and feeble it ministers strength and encouragement; to the perplexed and careworn it brings guidance and relief. The young man finds in it cleansing for his way, the old man a prop and stay for declining age; the widow and the orphan it leads to a Father and a Judge; the oppressed and needy to a Deliverer; the sick and dying to a Comforter, who is Himself "the resurrection and the life." The promises of the Gospel, exceeding great in number and variety, are no less exceeding precious in their adaptation to every kind and time of need; they extend to both worlds, to "the life that now is and to that which is to come." It meets the deepest yearnings of man's nature for glory and honor and immortality, with the hope of an inheritance which is incorruptible and undefiled, and that fadeth not away.

IV. What wonder is it that the apostle should say, "I am not ashamed of the Gospel of Christ," or, as in his corresponding language to the Galatians, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by Whom the world is crucified unto me and I unto the world?"

But, alas, how many are ashamed of that in which they ought to glory, and glory in that of which they ought to be ashamed! What shall we say of those who, possessed of powers that should faintly image the attributes of God, employ those powers in endeavoring to discredit the personal existence of God, and, with dark, suicidal consistency, reduce their own personality to a chance aggregation of atoms? The *avowed atheist*, if he be what he avows, can scarcely be regarded capable of shame; there is no more pitiable object amid the desolations of fallen humanity. But in reality the atheist substitutes self for the Deity he denies; he "swears by himself"—thought but a variable quantity—because he can "swear by no greater," and in the supremacy of his trifling with things sacred, he would deprive an oath of every element of confirmation and throw open the floodgates of strife and confusion, did not the common sense of mankind recognise in him the very embodiment of self-contradiction and a lie.

Are they not ashamed of the Gospel who, in presence of that character which in the solitary grandeur of its purity and perfectness condemns the universal sinfulness of man, call Christ Master, and at the same time deny His divinity; and, assuming to be as it were more godlike than God Himself, treat atonement for sin as if it were itself iniquity, and penalty of sin as if it were itself unrighteousness? With them the offence of the cross has not ceased.

But the language of the apostle claims especially the consideration of those who, having been baptized into the name of Christ, and brought up under the influences of Christian teaching and ordinances, are yet practically indifferent to the claims of Christ; those who, whenever they respond to the address of a friend or append their signature to a letter or document, recall the symbol of a covenant in which they were dedicated to the "Father, Son and Holy Ghost;" and who yet in every-day life disown "the worthy name by which they were then called;" who, so far from renouncing, follow the suggestions of the evil one, and the devices and desires of their own heart; who conform to the fashion of the world and follow the pleasures of the world; or shrinking from its sneer or scoff or frown, are ashamed to own any relation of discipleship to Jesus of Nazareth, and in effect say "I know not the man." O how is Christ thus wounded in the house of them that ought to be His friends! Unconverted children of religious parents, careless and worldly members of Christian congregations, why has not God taken His Holy Spirit from you? It is because that unto Him "belong mercies and forgivenesses," though to you "belong shame and confusion of face." Would that you were brought to feel this, and to turn with all your heart unto the Lord your God. It is in the dedication of ourselves to His service we are best fitted for dedicating houses to His worship. Our offerings shall be accepted if we present ourselves a living, holy, acceptable sacrifice to God. Let it be so with every one of us this day; let us henceforth not be ashamed of Christ, but confess Him; let us so keep His Word that we may be His disciples indeed.

O for a spirit like that of Paul, who, standing amid the proud associations of the Areopagus, rebuked the idolatry of the Athenians and declared unto them "the unknown God;" who, arraigned before Felix, reasoned of righteousness and temperance and judgment, until the ruler trembled; who, in the court of Festus, pressed home upon Agrippa his appeal to the teachings of the prophets, until the king was "almost persuaded to be a Christian;" who, writing to his beloved Timothy in the prison-cell from which he reviewed his course, as he awaited the stroke of the executioner, calmly and triumphantly recorded his last testimony to the power and blessedness of the Gospel as he said: "I am now ready to be offered. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and"—bringing its entire glory within the reach of every one of us—"not unto me only, but unto all them also that love His appearing."

HONOR TO THE PATRIOT MARTYRS.

By Hon. Schuyler Colfax, South Bend, Ind.

No eloquence can be as commanding as the eloquence of these graves; no flowers of rhetoric as appropriate as these flowers of spring, with which we honor the remains of the patriot dead. We are proud of our country, and prouder of our title of American citizens. We deem it an inestimable privilege to live in this famous land, but our brothers who sleep here the sleep that knows no waking till the resurrection morn, not only lived for this nation, but they died for it. They were our brothers, our friends, our neighbors in the days when peace reigned. We met them in our streets, in stores and workshops, on their farms and in the forests; but the hour of national peril came, and these quiet and peace-loving citizens were transformed into heroes. They rose from the sphere of the citizen to the plane of the patriot, with the courage of the warrior. They knew too what war means. War is the sundering of the dearest ties. War is the turning one's back on wife, and children, and homes. War is the wearisome march and the privations of the camp. War is the life ebbing away in the hospital and the prison-pen. War is the life-destroying collision of contending legions. War is the bursting shell and the thousands upon thousands of unseen bullets speeding death in every direction. War is the open-mouthed cannon making windows of victims through the ranks of armies. War is the empty sleeve and the weary crutch. War is force, bloodshed, anguish, death. To this harvest of death these heroes willingly went forth. The Spartan band of Leonidas at the Thermopylæan Pass were not more heroic and self-sacrificing ; Curtius, who leaped into the yawning gulf to save with his own life his nation's life, was not more daring. Do we not owe them, therefore, the homage we so willingly render to-day? They were not only patriotic, and brave, and daring, but they were martyrs also. The supporters of religion gave their lives for a principle. These martyrs of patriotism gave their lives for an idea. It was the grand idea of American nationality that inspired them to sacrifice, and transformed them from peaceful citizens into patriotic heroes. It was to save the dear old flag from dishonor and the nation they loved from destruction that they gave their lives. Some lived to see the victory won for which they had perilled so much; but many of them passed away before the hour of triumph, in the darkness of night, before the bright rays of the morning came. Some sleep in this city of the silent dead, near to the friends they loved while living. Many returned not, living or dead, but lie in distant cemeteries ; or sadder than all, have over them the tombstone marked "Unknown." But whether here or far away, a preserved republic honors all their memories and grate-

fully enshrines their patriotic pride in undying history. We cannot add to the glory or honor or renown of these whose death saved for us our country; we cannot make sacred the grounds wherever they lie. We may adorn with loving tributes the resting-place of our beloved dead; the flowers which are strewn here may symbolize the living fragrance of their memory; but we shall honor them the most by having their example teach us to love our country more, to value its dearly purchased institutions more, to prize its manifold blessings more, and to advance its greatness and true glory more. And thus as we bare and bow our heads in their honor on this commemorative day, we shall appreciate more truly and thoroughly those priceless privileges for which they sacrificed all they had—home and happiness and life—to preserve for us and for the generations that are to follow us when we too have passed away.

THE OBLIGATIONS OF THE LIVING TO THE DEAD.

By J. H. Twichwell, D.D., Boston, Mass.

The relation of the living to the dead is one of large and various meaning. We are the heirs of all the generations gone. We inherit their works, their examples, as we do their names and dwelling-places. We are their successors. They prepared for us largely the conditions and pursuits of the lives we are living. We are their pupils. They teach us grand lessons of both humility and of courage; for we learn of them both how small and how great we are. Lying in the dust with which our own is soon to be mingled, they rebuke our pride; yet they save us from a feeling of nothingness and from brutish views of life by reminding us of the dignity, the indestructible worth, and the undying power of every good and earnest deed. From the heavenly heights they send us down sweet messages of cheer, as we toil along the journey of our brief day.

> "'Mortal,' they softly say, 'peace to thy heart!
> We too, yes, mortal, have been as thou art;
> Hope-lifted, doubt-depressed, seeing in part,
> Tried, troubled, tempted, sustained as thou art.'"

Our relation to the dead also signifies obligation to them. We are their debtors; and that not only in an account that cannot be paid, but also in duties that we can render. It is to perform one of these duties that we are now gathered here.

Our obligation to those whose graves we are about to visit and crown with garlands of honor is peculiar. It arises from the fact that they voluntarily laid down their lives in the public cause. It appeals to us all as citizens and as patriots. They died for us, and their dying was the cost of benefits we live to partake. It requires us to guard their names from oblivion, and to make the story of their sacrifice, as a power in the world, perpetual. And though the whole nation is sacredly bound to do this, it is especially fitting that we, my comrades, should be foremost in the work. For in an especial manner we were in fellowship with these heroes; yes, and are in fellowship with them

still. To us they will always be what they cannot be to any who were not permitted to share with them, as we did, the days and scenes and experiences that made us comrades.

We know what it means to us, the living, that we stood together in the high places of the field. The poet-soldier, Miles O'Reilly, peace to his ashes, has told it for us in his sweetest numbers:

Comrades known in marches many,
Comrades tried in dangers many,
Comrades bound by memories many,
Brothers let us ever be!
Wounds and sickness may divide us,
Marching orders may divide us,
But whatever fate betide us,
Brothers of the heart are we.
By communion of the banner,
Battle-scarred but victory banner,
By the baptism of the banner,
Brothers of one church are we.

Creed nor faction can divide us,
Race nor nation can divide us,
But whatever fate betide us,
Brothers of the flag are we.
Comrades known by faith the dearest,
Tried when death was near and nearest.
Bound we are by ties the dearest,
Brothers evermore to be.
And if spared and growing older,
Shoulder still in line with shoulder,
And with hearts no throb the colder,
Brothers ever we will be.

For my part I never recall these words, that so fully express my heart, without feeling that though they were written for the living, they also in spirit address the dead. For I feel that the glorious fraternity of the camp, the march, the battle, the trenches, the vigils that wearied out the stars, is not one that can be dissolved by death, and that those of our companions in war who have halted, and lain down in the bivouac no earthly trumpet can disturb, are yet of us, and so for evermore will be!

But appropriate as is the tribute of tender and sacred recollection which we are to pay their memory to-day, it is by no means the only tribute they claim at our hearts and hands as the most precious. It does not discharge our full obligations. There is something far more binding upon us than this or any similar act of fidelity. If we would truly honor these illustrious dead we must gird up our loins in a strong purpose to see to it that their work for the world and humanity does follow them; else we are not worthy to call them our comrades, or to be called theirs, still less to survive them. Though year after year, for all the future, we strew their graves with flowers; though we carve their names in the imperishable stone; though immortal words embalm their deeds, all will be hollow and empty and insufficient unless we take up their fallen mantle to wear it sacredly—a high and solemn trust—till we too, go the way of all the earth. The tremendous facts that surround every life are enough to make it earnest, but to us is given a special inspiration, one of the strongest that can be sent upon man, to stir us to noble intensity in action. We have not the tomb of Elisha with us, but we have a whole hecatomb of bones that ought to possess the divine charm. We belong to a generation of which the flower has perished—as men say perished—while yet it was morning. We stand to-day, and we shall stand as we grow older, among the graves of brethren. They sleep, a silent host, some with their kindred dust; many more under the sod of Virginia, beside the rocks of Look-

out Mountain, on all the red cliffs from Gettysburg to the Gulf, and by many a

> "River's margin, where, across the leagues,
> Children's fond thoughts, and women's memories come,
> Like angels, to sit by the sepulchre."

No graves were ever so eloquent as these. What do they say? "Hear us, ye living comrades, who so lately pressed our hands! We died while the blood was leaping in the pulses of our prime. It is due to us that in you our hope shall be fulfilled. We suffered; let your steps never falter in the face of trial. We laid our young heads down, we gave our lives; give yours freely, wholly, purely, to that which is worthy and right." In the heat and burden of the day, let your ears be always open to the voice crying to us from the ground. For one, I own myself called to double duty; for the friend I loved, for whose sake I think I would have died, lies now beneath the mound of a soldier's grave, a bullet through his true heart, the cold marble standing sentinel over his dear remains. As my thoughts wander away to seek the place, and I read the inscription, "Aged 27," I feel that I have not only my work to do in life, but his also.

Woe to the youth of this generation, if we shall fill our years with self-seeking and pleasure! Ignoble, thrice ignoble shall we be if we are found to care for ease, fearful of hardship. If aught of a sense of justice and obligation remain, these graves will trouble our repose. What shall we answer them? What shall we answer God? And now, the great word of our greatest President, spoken in the presence of the dead at Gettysburg, may fitly close my theme. How sublime grows the utterance, since the speaker also rests from his labors! "It is for us, the living, rather," he said, "to be dedicated here to the unfinished work that they have thus far so nobly carried on. It is rather for us to be here dedicated to the great task remaining before us, that from these honored dead we take increased devotion to the cause for which they here gave the last full measure of devotion; that we here highly resolve that the dead shall not have died in vain."

THE TEACHINGS OF SOLDIERS' GRAVES.

By General S. L. Woodford, Brooklyn, New York.

Twenty-three years ago, in the sweet spring-time, a shot in Charleston harbor startled the nation from its long dream of peace. The flag of Sumter went down with sorrow and in shame. An indignant people sprang to arms, and civil war, with all its untold horror and sufferings, began its desolations. Twenty-three years have come and gone. The war which treason commenced, liberty ended. Standing beside our dead to-day, we may reverently thank God that through all this mighty land the shadow of our flag falls neither upon foe nor slave. Nineteen years ago, in this same spring-time, the banners of "the lost cause" were furled; arms were grounded; the old flag of Sumter went back in pride and power to its rightful place; and your citizen-soldiers came again to the enjoyments of home and the industries of peace. But not

until then had the nation known all its sorrow. For in the midst of our rejoicing, as we bowed among our graves to bless the God of Battles that red war had sheathed the sword, the last bolt fell, and then the nation's sin had been washed out in the blood of the nation's best and purest. Stricken by the assassin, our good and brave leader passed from the living to join the holy army of the patriot dead, and died for liberty and law. Standing amid that shadowy host, he pleads the Good Father will forgive our nation all its wrong. Bending from those heavens above us, as we stand with our hands burdened with flowers and our hearts chastened with tender memories, he pleads with us to-day to be faithful and good citizens, to be just, yet merciful; to put aside all hatred and uncharitableness, to guard our liberties with holy zeal, and always to remember at how great a cost the nation kept its liberty. Nineteen years returned peace have come and gone. We look up and down the ranks, and many as are our numbers to-day, not many of them are the old familiar faces which were with us on the march and bivouac; not many of these are the tent-mates nor the comrades who stood beside us in battle.

It is not charity the soldier seeks, it is work; opportunity to be a man here among men in the industries of peace, as he was a hero where heroes fought and where heroes fell. Whenever you have such work as our poor maimed comrades can do, seek out those stricken ones, and make them the pensioners, not of your charity, but of your justice. Your wealth is safe to-day, because these men stood between it and the ruin of revolution; your homes are happy; your dear ones are protected by sure law, and your flag is honored because these men made themselves a living wall about those homes, and compelled obedience to that law, and bore that flag in victory from the Potomac to the far Rio Grande.

Gentlemen of the city government, who have honored us by your presence here to-day, large opportunity is yours to nobly lead in this work of love and justice. I believe that I but speak the wishes and the judgment of most of the returned soldiers of all political parties when I say, that we have very little care whether in distributing your official patronage you give place and salary to our able-bodied comrades or withhold them. But whenever you have a place which a one-armed or a one-legged soldier can fill just as well as a man who is only a politician, we beg you to find one who is capable and honest, and honor yourselves more than you will honor him by putting him in it. To us, who were permitted to share in the great privilege of following the flag when the flag was in danger and assailed, these ashes also speak a lesson which let us both hear and heed. These men so loved liberty and fatherland that patiently and fearlessly they welcomed wounds, sickness and death. They left home, dear ones, ease, and opportunity of wealth and counted all not loss, but gain, so they might keep our land from rent, our flag from stain. They sought no promotion. They coveted no distinction. They patiently lived, they bravely died. Their work was done—the land was saved; and in yonder heaven God has given them their sure reward.

So let us humbly live, doing each our duty where duty lies. Let no soldier, with unmanly fawning, seek political preferment as the price of his courage and the reward of his sacrifice. When official place shall come, tendered by the unsolicited gratitude of the people, if your home relations and business opportunities are such without injustice to family and self, accept it; accept it gratefully and humbly; accept it as a means of serving the State, not as a means of benefiting yourselves. And to all of us, citizens and soldiers, these graves are breathing to-day most earnest and most solemn teachings. They tell, and oh! how eloquently, of the value of our liberties, and the great cost of our free institutions. Let no man feel, as he turns from these graves and goes back to his daily living, that he can safely or conscientiously neglect responsibilities and duties of our American citizenship. These ashes tell us that neither foreign assault nor domestic treason shall be able to break up the Union and tear down our starry flag. They tell us that only popular disregard of political duty and prevailing political corruption shall weaken our Government and destroy our liberties, for the worm gnaws through the oak which the tempest could not bend, and the canker eats to the core which the lightning could never reach. These ashes tell us that if our land and laws were worthy that brave men should die for their keeping, they are at least worthy that pure men and unselfish men should live in a grand fidelity to the idea of a true democracy. And from these ashes come still other words of love and peace. Here, in the strange and silent brotherhood of death, sleep alike the soldiers of the blue and the gray. No word of mine shall diminish the glory of the cause for which my comrades died. Nor yet shall word of mine cast useless bitterness upon the memory of my fallen foe. With sincere sorrow for the sad errors of the past, as we recall the bitterness of our old sectional strife and the corrupting influences of that great national sin which passed away with the rebellion to which it had given birth, standing here with the dead beneath, with the Father of all love above, we would reverently say, "Father, forgive them, for they knew not what they did." And so we turn from these graves to-day, loving, hopeful, and no longer sad. We believe that as each returning spring shall come to cover with grass and flowers the fields where our comrades fell and the graves where they lie buried, all bitterness shall pass from out all hearts, North and South, and hand in hand, all men shall walk beneath our flag the ways of justice, brotherhood and love. We believe that as our people were brave enough to keep the flag against all assault and through all danger, so shall they be wise enough and pure enough to crush political corruption and compel political honesty. When next the sweet spring-time shall come, and the sweet spring flowers shall bloom again, as a grateful people once more gather to decorate the soldiers' graves, we may not all be here. And each returning year shall add new graves to the soldiers' plot, and by so many swell the number of these soldier graves and thin our living ranks. But, through long years, so long as our people shall love liberty and honor courage in the right, our children, and our children's children will come to strew with flowers these little mounds.

And as they recall the men who sleep in holy hope of the resurrection, and tell how and why these died, they shall each year renew the nation's life and purity.

A NATION'S EULOGY OF ITS DEPARTED HEROES.

By Judge A. E. Otis, Nashville, Tenn.

To me the occasion which calls us together is one full of melancholy interest. We have assembled to pay a tribute of respect to the memory of the martyred heroes whose mortal remains are now resting within the limits of this National Cemetery. This day is being observed throughout all the United States, whose citizens have abandoned for a time the busy associations of life to strew with flowers the graves of our fallen comrades, and to enshrine in their hearts the memory of their glorious deeds. Within this enclosure are lying the silent representatives of nearly all the Northern States, from the east to the far northwest, who, at the call of their country, rallied under our standard and offered up their lives as a sacrifice to perpetuate the blessings of that free government which had come down to us from our fathers.

It is meet and proper that this day should be observed by all, and that the old and young should renew their vows of allegiance and loyalty over the graves of our honored dead. We feel that the anxious eyes of friends and relatives in thousands of Northern households are turned towards us to-day, and that we are acting in part as their representatives in paying this tribute of respect and remembrance.

But these ceremonies have a higher significance; they are national in their character, and an expression by the people of the United States, of solemn gratitude and reverence for the memory of those who risked all and endured all in their defence. The occasion that called for this mighty sacrifice marks an epoch in the annals of our history which will be remembered as long as that history shall exist. The existence of our Government was threatened, its flag dishonored, and its powers put at defiance. It seems but yesterday that the tidings were flashed across the country that Sumter had been fired upon, and that war had become a stern necessity to vindicate national honor and integrity. All hearts were nerved to the contest, and men from all classes abandoned their homes and firesides, to which many never returned, and enrolled themselves in the service of their country. Throughout the ever-varying fortunes of that mighty conflict in which national existence was the prize to be lost or won, they never for one moment faltered or wavered from the course which it had become necessary to pursue. Though success crowned their efforts it was at a fearful sacrifice, and the land which indomitable courage had redeemed was marked with the graves of the fallen and the waste and desolation of battle. That grand and spontaneous uprising of the citizen-soldiery, fully armed and panoplied for battle, has no parallel in the history of any age or country. The contest ended, the great work accomplished, all have quietly resumed the avocations of peace, and already the

wasted fields of war begin to bloom and blossom as of old, and time will soon remove all physical traces of our great conflict. Let us hope that the passions engendered by that contest will also speedily disappear, and that those who were once arrayed against each other in battle will be united in the bonds of lasting friendship. This duty is ours; to reconstruct and unite in common bonds of interest all who owe a common allegiance to our common and re-established government. This is the work of peace, which we who survived the conflict are called upon to perform. Those who are now resting in their honored graves, the subjects of a nation's eulogy, and whose memories will be cherished as long as our country exists, have discharged their duty. Their work is ended.

To me there is a fitness in the place selected for the burial of our fallen comrades. It was due them and us that the land which their heroism and courage had helped to redeem should be their last resting-place. This was in part the scene of their labors, and here, within a short distance from the place where we are now standing, were enacted some of the most important scenes connected with the whole contest. Let us forever cherish their memory, and keep green in our hearts the recollection of their gallant deeds.

THE INSPIRATION OF DECORATION DAY FOR CHILDREN.

By Phillips Brooks, D D., Boston, Massachusetts.

Let me say that your coming up here on Decoration Day seems to me very much like the times when the regiments were coming back from the war, when, a regiment coming back and marching through our streets, we got a little sniff of how things were going on there, when the ambulances of wounded men were dragged up to our hospitals; and then we felt so ashamed of ourselves that we were not soldiers, and felt never more determined to do what we could, that we as well as they, would fight it out to the very end. I say this feels very much like such a day as that. You come up here, bringing with you the atmosphere and almost the very tone of the war again, and making us think, "the war must go on and on to the very end." "Why," you may ask, "have we any more war? are we to fight more?" My dear children, you know very little about it. The war that your fathers and brothers were engaged in was an eternal war; it was a war for what was right. And as long as there is a right and a wrong in the world that war will be going on. Precisely the war that was going on on the Mississippi will be going on in our churches, our homes, and school-rooms—will be going on where there is a child to fight. There is no child anywhere who will not find somewhere in his life, a right thing and a wrong thing, fighting together, and it is his place to go into that war and fight forever. This is what I want to say, and this is the sort of inspiration I wish to inculcate.

CHILDREN'S SERVICE

THE BEST HOME.

By Benjamin D. Thomas, Pastor of the Fifth Baptist Church, Philadelphia.

Be thou my strong habitation, whereunto I may continually resort.—Ps. lxxi., 3.

I am going to talk to you about the best home you could ever think of. There is no home anywhere, however fine, however full of toys and pictures, however full of smiles and sweetness, that can compare with it. And where do you think it is? In heaven? Oh no. It is just here beside you. All you have to do is to enter through the door, which is Jesus Christ, and you are there, at home in God's palace, in God's heart, where there is everything to make you happy. God is a home; that's what our text this evening says.

But what is home without liberty, without freedom? You would not like to have God looking down upon you all the time. He is so good that you are afraid of Him. You would not care about being in a fine house where you had to be careful how you walked and how you spoke, where you would be punished for every naughty act. Ah, my dear children, if you only get into this home your hearts will be so changed that it will be your delight to please God. You always like to be near those whom you love. The flower looks out every morning for the sunlight. It would die if you should put it somewhere where the smiles of heaven could not reach it. And so it is with you, if you only get into this blessed home. You will live in your heavenly Father's smiles, and you will have all the freedom that you want.

But I don't care, say you, to live in a home where there is no play-ground. I like to run and leap and enjoy myself. Well, do you think God is displeased with your innocent amusements? Did He not give the little birds wings to fly and voices to sing? Everything God ever made is set to music. There is nothing that pleases me more in the family than to see the children happy. And when you get into this home, God will be your Father, and nothing will be sweeter music to His ear than the sound of your merry laughter. He has made every provision for your happiness. This beautiful home has in it a play-ground, and picture gallery, and everything else that a young heart, changed by the Holy Spirit, can desire.

But you say again, What is home without a mother? Ah, it is not necessary that you should leave your earthly mother to become an inhabitant of this palace-home. And more than that, immediately you yield your heart to Christ, God becomes your mother. You may have thought that God was hard and cruel, looking down upon His children with angry, frowning face; but it is a great mistake—God is love. "As a mother comforteth, so will I comfort you," is what He says to all those who come to Him—to all His dear children.

I. Home is a place of shelter and security.

Every boy and girl feels safe at home. There is a little fellow trembling and crying in the presence of a lot of boys larger than himself. They are about to punish him for something he has done. But by and by, when their attention has been diverted by some passing object of interest, he gets an opportunity to escape, and he runs with all his might until he gets to the door-step of his own home, and there all fear is gone.

Now there are a great many dangers and troubles in the world that grasp us, and threaten us, and frighten us; but if we only get into this home of which I am speaking, they can't harm us. God is a sure refuge for His children.

Long, long ago, in the old country, the great rich people lived in castles built of strong stone walls, and frequently surrounded by a deep, broad ditch, so that robbers and enemies would not be able to enter and despoil them of their property. Very frequently they used to fight with each other, and when the battle began to turn against them, they would flee into their castles, and there they were safe. Now, God is a great castle; He is a "strong habitation." If you once get inside of it, no enemy can harm you. The devil himself cannot follow you into this blessed retreat.

I know a little boy who was out in the park one afternoon when a storm came up suddenly. The great clouds were piling one upon another, and the deep loud thunder-peals made the earth fairly tremble under that little boy's feet as he ran with all his might toward home. And when he got there, wasn't he glad? His young heart leaped for very joy as he nestled close to papa's chair. All fear was gone, for he was at home. Now that is just what God is to His children. He is a refuge from the storms of life.

I once heard of a lonely traveller who sought to cross one of the western prairies. The only thing he had to guide him was a path that had been made by other travellers in the rank grass. But he had not gone very far before the snow began to fall, at first in scattered flakes like large white feathers, but by and by with thick and blinding fierceness. He soon lost every trace of the path along which he travelled. He was lost, bewildered, and as the darkness began to gather around him, he was greatly alarmed. He cried out for help, but the wild winds only laughed at him as they swept by. He was almost in despair, when he saw through the blinding flakes a flickering light. Towards it he bent his exhausted energies. Stumbling and falling over the drifts that had accumulated here and there, he at length came to a settler's cottage. Can you imagine his thankfulness and joy when he found the storm behind him, and a bright fire and abundant welcome before him in that friendly hut? He was safe. He was happy. In the moment of greatest peril he had found a refuge. Now that is just what God is to every traveller caught in the storm of life. If you but see the light that streams out from the windows of His palace, of His heart, and follow it, you will be safe from harm. The door of mercy is always open; the fires of His love and forgiveness are always glowing; the welcome which He gives is always abundant.

II. Home is a place of supply.

I know that there are homes where children do not have many nice things, where they have at times to suffer hunger. But such is not the case with this home of which I am speaking. This home has everything to make those who live in it satisfied and happy. Many of you have very pleasant homes, where there are ever so many good things. You have kind fathers and mothers who are pleased to give you almost everything that you desire—nice food, beautiful clothes, attractive toys, and interesting books. But they can't do for you what God can. If you make Him your home, you "shall not want any good thing." In Him is the most satisfying supply. The heavenly manna, even angel's food, is here. The table of this spiritual home is a continual banquet —"a feast of fat things, of wine on the lees well refined."

III. Home is a place of love.

There are some homes unworthy of the name. They are scenes of strife and misery. They are gardens without flowers, temples in ruins, palaces with every beautiful ornament destroyed. Thank God that to most of us at least home means everything that is dear and precious. I remember when I was a boy being sent away to a boarding-school, and if ever a little fellow was home-sick, I was. Oh, how I cried for home! Every night, for weeks, I sobbed myself to sleep. I would have given anything if I could have run into my mother's arms. And why did I think so much of home? Oh, it was because there was so much love there. The very atmosphere was summer, and I longed to be in it as much as ever a flower languished for the reviving shower. If you were sent away among strangers, how your young hearts would yearn to get back again! "Home, sweet home; there is no place like home." And this is just what God is to all His children—a home, a place of love. Mother, father, wife, children, are but faint, faint images of God. He is the fountain of all their affection. There is no place in the universe so safe and so delightful.

Dear children, God is willing to become your home now. He is inviting each one of you to come to Him. As the little birds seek shelter and comfort under the parental wing, so may you under the broad and feathery pinions of your heavenly Father's love. "Believe in the Lord Jesus Christ," and you are in God's bosom, in God's heart. The angels have not a richer, brighter, happier home than have they who believe. The moment you accept Christ as your Saviour, God becomes your habitation. How rich, and safe, and happy must they be who are living in God's heart! Oh, dear children, come! The door is open; the table is spread with everything that you can need; bright spirits are waiting to minister to your happiness. Come now and make God your home.

"He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty."

"Because thou has made the Lord thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling."

THE VERNAL CONCERT.

By T. DeWitt Talmage, D.D. (Presbyterian), Brooklyn, N. Y.

The time of the singing of birds is come.—Canticles ii., 12.

This morning, although stormy, the tree-tops were filled with music. It is the voice of man only that halts in the storm. Christ was in full sympathy with the natural world. The wise men of the East threw down at His feet all the bloom and the redolence of orchard and garden. Gladness on all sides that spring has come. Rejoice!

I. Learn first the goodness of God. Do you realize the mercy of the Lord in the dominant color of the spring-time—the green in which is so kindly and lovingly mingled the mercy and the goodness of God? All things praise Him. At early sunrise nature goes to morning prayers reading the 148th Psalm. Is our voice silent?

II. This season suggests the wisdom of God. Oh, the wisdom of God in the structure of a bird's wing and voice! Where is the harp that gave the warble to the lark, the sweet call to the robin, the carol to the canary, the chirp to the grasshopper? He who pairs the birds in the spring-time gave us our companions. He who shows the chaffinch how to take care of her brood will protect our children. He who gathers the down for the pheasant's breast will give us apparel. Praise His name!

III. The season of the year suggests the wisdom of right building of the home nest. Birds build always in reference to safety. Sometimes the nest is built in rocks, eaves, trees, but always in reference to safety. The only safe place for man to build a nest is the tree of the cross and the only safe rock is the Rock of Ages. Men gather round them all the luxuries of life and think they have all they need. But the tide turns. They have built their nest too high and God shoves them out of it. Other men find their chief delight in sensuality. They defy God and the retributions of eternity. But after awhile the bestial carousal ends in infinite darkness. The nest was built too low and God dragged them out of it.

IV. This season of the year suggests the infinite glories of heaven. If this world, blasted with sin and swept with storms, is still so beautiful, what must be the attraction of the sinless world toward which we travel! The tameness of earth exchanged for the yellow of jasper and the blue of sapphire and the green of emerald and the fire of jacinth.

V. This season of the bird-anthem suggests to me the importance of learning how to sing. In a little while there will be no pause in the melody of the song. Whether it be a warble, or a chant, or a carol, or a chirp, or a croak God will be praised by it. Shall not we, more intelligent appreciators, sing? Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your heart unto the Lord.

The Pulpit Treasury

Conducted by a corps of eminent Clergymen.

J. SANDERSON, D.D., MANAGING EDITOR.

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Thorough-Going Christian Orthodoxy.—These words express the phase of belief which THE PULPIT TREASURY has sought to disseminate in the past and which it will be its aim to uphold and circulate in the future. This aim is based upon the conviction that the truth revealed in God's word demands such a type of creed to set it forth in proper boldness of outline, to give it its own genuine ring, to enable it to withstand the assaults of the many-faced foe, and to afford a rock-footing to the human soul as it proceeds to eternity. As THE PULPIT TREASURY is the organ of no party, but a disseminator of the truth as it is in Jesus, it will have an open ear for every voice that throws light on any passage on the inspired page, a receptive hand for any hint or illustration that supplies the key to any mysterious phrase in God's Word and a welcome place to the article that will be helpful in the maintenance of the truth, in the edification of the Christian, or in the promotion of good works. But it will have no place for theories which have as yet only a flabby consistence, for no formations which are only protoplastic and for no speculations which the next visionary may dissipate. It will abide by the usually accepted teachings of "The Word," until the opposing theories have been tested and have crystallized into facts, and thus our "faith" will "not stand in the wisdom of men, but in the power of God."

Adaptive Preaching.—The great theme of the Christian Ministry is "The Lord Jesus Christ." Every other subject of discourse must be subordinate to this and circulate round this as the planets in our solar system round their central sun. But while proclaiming the Saviour as the only hope of earth, the truths respecting Him should be so presented as to meet the varied mental and educational conditions of men. While the heart beating in every human breast is opposed to Christ, its opposition is manifested on very varied lines and the preacher in making his approach to the heart should proceed along the lines on which is manifested the greatest opposition in the audience to which he speaks. Thus Paul when seeking to convince the Jews in their synagogue gave an historical and expository turn to his preaching and at times it took on the controversial tone; when standing face to face with the philosophers and senators of Athens, his discourse was thoroughly argumentative and cumulative in its reasoning. When opposition to the truth voiced itself in blasphemy he met it by declamation and the announcement of a prophetic fulfilment. But at all times and everywhere both to Jews and Gentiles this prince of preachers was persuasive—seeking by words of wisdom and of love to win souls to Christ, to organize churches for His Master and to advance the interests of Zion's King.

"Boldly."—This word or some synonymous term is used to denote the manner with which Paul and other Apostles spoke the words of life. Their boldness was inspired by faith in the doctrines which they taught, and by the necessity laid upon them, as saved men, to proclaim the

truth and to direct others to the Great Physician. Their overmastering conviction of the importance of the knowledge they possessed vented itself in suitable words, in earnest tones, and with the winsomeness of those who loved the souls of those to whom they spoke. This conviction excluded all hesitancy, misgiving, scepticism and timidity from their thoughts, gave power to their voice, courage to their manner and an impetus to the uttered truth which gave it the sound of sterling coin. An increase of such preachers is greatly needed in the pulpits of Christendom, men who feel that their feet is on the Rock—men who have faith in the Bible as a God's inspired book and men in whose hearts God's Word is as "a burning fire shut up in their bones."

The Pastor and the Children.—There is no more hopeful department of a minister's work than that which takes in the children, whether in the Sabbath-school, day-school or home-circle. He has access to them in each of these places and should embrace every opportunity to impart knowledge, to impress favorably and savingly and to interest them in whatever may benefit them, whether for this world or the next. In this way his influence will be greatly enlarged and the fruits of his labors unspeakably increased. If he visits them on the Sabbath in the nursery of the Church, while they are surrounded with every appliance for good, they will expect a word, whether spoken to the whole school or to the individual child, as occasion may offer. And though these words may at any one time be few, they may fall like music on the ear and make their way to a warm and impressible heart, there to live and operate for good. The day-school will also be open to a judicious pastor, where he may enter at proper seasons and show by his kind inquiries into the studies of the children, that their preparation for the duties of this life as well as the realities of the next has a place on a shelf in his memory as well as a niche in his heart, and that he has not forgotten the time when he sat on the bench in the school conning his daily lessons and anxious at times about his recitations. But it is in the home-circle that his visits can be made especially profitable to the lambs of the flock. In that sacred enclosure he can enter into the secrets of their daily life, win their confidence and affection, give them a word in season about their habits of reading and prayer and show that nothing that interests and benefits a child is beneath his notice or foreign to his work. These little attentions may fall like dew upon the tender heart, refreshing it, helping to draw out the bud of promise and strengthening it for the production of the ripe fruit.

"The Gospel of Noise."—We fear there is a tendency in some workers in Church and Sabbath-school to sound a trumpet before or after they have attempted to accomplish something for the Lord. They may be naturally demonstrative, or they may thus seek to call the attention of the worldly to their work for the purpose of attracting their attendance and securing their interest, or they may be desirous of bringing the matter in which they are engaged before their fellow Christians to gain their interest, sympathy or aid; or the proclamatory sound may be made merely from vainglory. Whatever virtue there may be in some of these motives, would not "a more excellent way" *generally* be to pursue the work by quiet, modest methods, with all faithfulness and diligence, hiding the gospel leaven in the surrounding mass, and permitting it to work its permeating way silently, gently but surely until the effect is manifest in an altered aspect, in an enlarged capacity for good and in a work which cannot be hid? This method may not at first attract the observation of men, but it will have the approval of an enlightened conscience, ultimately win the approbation of the good and the commendation of God.

THE NEW MEMORIAL PRESBYTERIAN CHURCH.

Corner of Seventh Avenue and St. John's Place, Brooklyn.

Organized as a Mission by the Lafayette Avenue Presbyterian Church, 1867. Church edifice erected 1882. Dimensions, 95 by 67 feet, height to the ridge 47 feet, height of spire 117 feet. Seating capacity, not including gallery, 800. Rev. Thomas A. Nelson, Pastor.

✣ NOTED PREACHERS ✣

Theodore Ledyard Cuyler, D.D.

By Editor.

The portrait of Theodore L. Cuyler, D.D., which we present to our readers, in this first number of the second year of The Pulpit Treasury, will be a grateful offering to the tens of thousands who have been edified by his preaching and writings. He was born at Aurora, New York, January 10th, 1822. His father, a lawyer, died when he was only four years of age, and he was thus left—an only child—in the care of his widowed mother. But the piety that characterized Hannah in the training of Samuel, whom she lent unto the Lord as long as he lived, watched over this nestling of a bereaved household, carried it on the wings of faith and hope to the mercy-seat and educated it for God and eternity. So faithful and solicitous was his mother respecting the habits of her son, that she accompanied him to Princeton when he entered College, and remained with him as his guardian during his college course and until he graduated with honors in 1841, when only nineteen years of age. The next year was spent in Europe where he made the acquaintance of many distinguished men of both the religious and literary world, made his first temperance address abroad before an immense audience at the reception of Father Matthew in Glasgow, and indulged in his life-long habit of writing short, sketchy, pithy articles about men, places and things for the religious press. Though carefully habituated in religious practices, he had not yielded a cordial obedience to Christ, until providentially going into a revival meeting about this time, the Holy Spirit touched his heart and henceforth he devoted himself to Christ. On his return from Europe he entered Princeton Theological Seminary in 1843 and was graduated in May, 1846. A few of the first months of his pastoral life were spent in Wyoming valley; thence he was called to the Presbyterian Church at Burlington, New Jersey, where he remained three years and then removed to Trenton, where he did not build on another man's foundation, but gathered a new congregation and labored with such zeal and popularity that his fame spread over the land. In May, 1853, he was called to the pastorate of the Shawmut Congregational Church, Boston, and also to that of the Reformed Dutch Church in Market Street, New York. The latter call was accepted and for seven years crowded churches and revival scenes testified to the fidelity, the popularity, and the winsomeness of his ministerial and pastoral work in that old historic church. But business necessities seemed to demand the removal of this edifice, and while where the future home of the congregation should be was discussed, a call was made in February, 1860, upon Dr. Cuyler for his services in the new Park Presbyterian Church of Brooklyn. This call was finally accepted and he entered upon his labors in his Brooklyn church on April 8th, 1860. The congregation then numbered about two hundred and fifty persons and worshipped in a temporary chapel on De Kalb Avenue, but a larger edifice soon became necessary. Lots on Lafayette Avenue were purchased, and through the energetic work, especially of the ladies of the church, sufficient funds were raised and the edifice was built and completed during the stringency of the money market in the earlier months of the war. The 16th of March, 1862, is a day to be remembered by both pastor and people when dedicatory services were held in their new building and sixty members were added to their communion roll.

From that day a stream of prosperity has continued to flow and widen in its progress, bringing life to many souls, refreshment to many weary spirits and abundant fruit to God's glory. Revival seasons have been the rule, not the exception. In 1866 for some weeks twelve and

thirteen meetings a week were held. Two hundred and forty persons were admitted to membership at two consecutive communion seasons, and of these one hundred were heads of families. In that year three hundred and twenty-five were added to the church. As a thank-offering a mission was established which has grown into the Memorial Church with two hundred and fifty members;* and the Calvary Church started by W. W. Wickes—a member of the Lafayette Church—has developed into the prosperous Fort Greene Church. In conjunction with the Henry Street Church, the Lafayette Church originated the Classon Avenue Church, which is now among the foremost in strength and liberality among the Presbyterian churches of Brooklyn. The Sabbath-school has always flourished, been a true nursery for the church, and out of the nearly five thousand children who have been enrolled on its register during the twenty-four years of Dr. Cuyler's pastorate, four hundred and twenty-seven have been admitted to church membership on confession of faith, and nine have entered the Christian ministry. The Sabbath-school Hall in which the good work has been carried on is one of the finest in the country. The present membership of his church is one thousand nine hundred and twenty. Few if any pastors living have excelled Dr. Cuyler in winning the young people to attendance on church and prayer meeting services, to the cultivation of Christian sociability and evangelistic work and to the lending of a helping hand to proper methods for the elevation and relief of the lowly, the intemperate and the distressed. There is probably no other pastor in the Presbyterian Church who has been so prominent a life-long temperance advocate and an unflinching opponent of the rum power. But while ever ready with tongue and pen to help every good cause both in and out of his church, his pastoral work has always been carried forward with the greatest assiduity in visiting his flock, to care for their welfare, and to become thoroughly acquainted with their spiritual condition. As a writer for the religious periodical press Dr. Cuyler has been more prolific than any living man and he is excelled by none in graphic, descriptive and touching power. More than two thousand articles have been published from his pen, a large number of which have been reprinted in Great Britain and other counties. Many of these articles have also been collected and issued in books which have had a large circulation, among which are: "Stray Arrows," "Heart-Life," "Thought-Hives," "Printed Papers," "Cedar Christian," "Light on Dark Clouds," "Wayside Springs" and "Right to the Point." It was a graceful recognition of his ability as a writer and preacher for Princeton College to confer on him the title of D.D. He was sent a few years since as a delegate by the General Assembly of the Presbyterian Church in America to the Free Church of Scotland, and by his address before the Assembly of that Church, he nobly sustained his well earned reputation as an earnest, engaging, eloquent speaker, won golden opinions by his fearless advocacy of temperance, and was honored by invitations to the houses of some of the notable aristocrats of Great Britain.

In person Dr. Cuyler is about the medium height, rather slender, with an erect, manly gait, small regular features, bushy whiskers, dark searching eyes, and a bold intellectual countenance, crowned with hair almost gray. He is a most genial companion, brimful of anecdote, candid, frank, cordial, and withal maintaining the dignity of his office and the importance of his personality. His preaching power emanates from his thorough belief in the truths which he proclaims, in his deep conviction of the importance of his message, in his deliberate, solemn, graphic utterances, powerful illustrations and eloquent appeals. He inspires his audience with his own spirit, carries them captive, and sometimes closes as if he was ringing the knell of a soul. No one can doubt, in reviewing the life of Dr. Cuyler, that he is numbered with those of whom it is written "They that be wise shall shine as the brightness of the firmament, and they that turn many to brightness of the star forever and ever."

* See Illustration, page 40.

Leading Thoughts of Sermons

The Self-Righteous.

By Rev. William E. Ketcham, First Methodist Episcopal Church, Yonkers, N. Y.

And Samuel came to Saul; and Saul said unto him, Blessed be thou of the Lord, I have performed the commandment of the Lord.—I. Sam. xv., 13.

The self-righteous lived not alone in Samuel's day, nor was Samuel the only detector of such characters. It is true he read back of Saul's lofty profession, contained in the text, his real unworthiness. Others eminent in other ages have likewise discerned this evil. Solomon, in his Proverbs, writes: "Most men will proclaim every one his own goodness; but a faithful man who can find?" and also, "There is a generation that are pure in their own eyes, and yet is not washed from their filthiness." Solomon discovered the self-righteous in his day. Cloaks of superior piety covered hearts full of impiety.

Our Saviour likewise witnessed much of outward cleanliness, but inward wickedness. "Now do ye Pharisees," said he, "make clean the outside of the cup and the platter, but your inward part is full of ravening and wickedness." He likens such "unto whited sepulchres, which indeed appear beautiful outward, but within are full of dead men's bones and all uncleanness." Semblances of piety only—shells without the kernel. In all ages and among all nations this class is found.

One of the most vivid illustrations of a self-righteous man is that presented in Saul's character. Samuel clearly perceived it, and the simple record brings it to our notice. The story of his deceptions and fearful end ought to alarm and warn us.

Note a few historical items concerning him. Saul was the son of Kish, a Benjaminite. He is represented as a choice young man, and goodly or comely in appearance. He was tall. From his shoulders and upward he was higher than any among the people. Tall persons were much valued in the East, in olden times, for kings—personal appearance answering for personal merit. While Saul was seeking, with a servant, the lost herd of his father Kish, he was led on, being unable to find them, to the honorable and holy prophet Samuel. It had been reported of him that "whatsoever he saith cometh surely to pass." Saul approaches the home of Samuel. Surprise awaits him. He learns that the lost herd is found. The hearty hospitality of Samuel is tendered. In a distinguished manner he is entertained by this old and popular prophet.

Before they separate Samuel takes a vial of oil, and anoints Saul to be Captain or King over Israel. In the course of time Samuel is called to communicate a peculiar message to the anointed king. It is in the actions of Saul in executing the task assigned that we witness his self-righteousness.

Note in what his self-righteousness consisted: In partially heeding the Lord's commands. The Lord God of Israel had not forgotten the iniquities inflicted by the Amalekites, and the hour for their doom hastened. To Saul, by the mouth of Samuel, comes the command for their utter destruction. Let us not be hasty to charge the Lord God of Israel with vindictiveness, as do some infidels. The Amalekites were probably ulcers on the body of the human race that had to be cut out. Such was the dire moral taint, and so deeply was it rooted that, had the young been spared, fearful ills had befallen coming generations. "What are in some quarters denounced as massacres committed by the Israelites were judicial executions performed under the orders of the only court in the universe which has perfect information of the cases tried before it, and which is perfectly free from weaknesses."

Saul enters upon the task with holy bravery. He marshals the forces. Ample

preparations for war are made. Soon, 200,000 footmen and 10,000 men of war are waiting orders. He lays in wait in the valley. He smote the foe at Havilah. But here he fails in fully executing the divine order. He captures Agag and appropriates the best of the spoil. He, in this action, defied divine counsel and made a law for himself. This assumption indicates his self-righteousness. His own devices are introduced—own gratification sought. Partial service and fondness for spoils exhibit his true character. Society to-day is tinctured with like partial service and fondness for spoils.

In endeavors to appear good. The ready salutation was common in the East; his assertion of fidelity unasked was egotistic. Moreover it was false. See the hypocrisy of Saul in his attempt to deceive Samuel. Many to-day may say, "I have performed the commandment;" but evidences may be as close at hand as in Saul's case to prove the falsehood.

In excusing self and condemning others. "They did it." He shirks responsibility; charges others with acts he could and ought to have controlled. "I am right, others are wrong." He would be seen of men as the true captain, when in fact he was the real hypocrite.

In commending sacrifice in justification of disobedience. He claims that the spoils were for religious purposes. What vain justification! As well may the dealer in ardent spirits argue that he does his damning work that he may build a church. Good deeds cannot atone for disobedience without repentance. "Behold, to obey is better than sacrifice."

Saul's selfish defence is defeated by Samuel's stern logic. His proud spirit trembles; sorrow, misery, rejection, suicide his portion.

Shall we be warned? Shall we avoid such a great defect in character? Appearances may be fair, but beneath these the slumbering evil. "The grass grows green upon the mountain that contains a volcano in its bowels."

Phidias, the great sculptor, was employed to make a statue of the goddess Diana, but defiled it by inscribing his own name upon it. Thus polluting the sanctity of the goddess, the Athenians banished him. Let us not mar our characters by inscriptions of self-righteousness.

If we become enamored of our goodness, our piety is vain, and exclusion from Christ's kingdom is certain. It was the hidden rock that sent the City of Columbus, with her precious freight, into the mighty deep. The hidden defect in the car-wheel brings wreck and ruin to the train. The hidden flaw in the column or arch tells the story of disaster and death. The hidden defect of self-righteousness will bring upon us irreparable ruin. Clothe yourselves with Christ's righteousness.

Christian Progress.

By Rev. Paxton Hood, Falcon Square Chapel (Independent), London.

They go from strength to strength.—Ps. lxxxiv., 7. Grow up unto Him in all things.—Eph. iv., 15.

The aim of God's Word is to set our thoughts in the direction of a living growth.

Only while we grow can we be healthy. We ought continually to be going from strength to strength. And in the natural life this is more or less the case. The future—the time when strength shall be added unto strength—is the poetry of youth. And even in old age, when all its poetry lies in the past, there is a something which gathers to itself the strength it does not possess; a rallying point around which the scattered strength accumulates.

In the divine life much more than in the natural this is so. See how the apostle traces it. "I write unto you, *little children*," he says, and here is one of the earliest stages in the divine life, that in which knowledge of the Father grows out of forgiveness of sins. "I write unto you, *young men*," he goes on, and here is the next stage, that of strength itself. "I write unto you, *fathers*," he says, describing the stature of Christian manhood. And to this stature in all the measure of its fulness, the provisions of the Gospel point. Not that it can ever be reached. Each strength attained leaves something more to be made one's own. "The path of the just is as the shining light that shineth more and more unto the perfect

day." Yes; "unto the perfect day," like the two lines in that mathematical figure which are always approximating but never meeting.

There is a whole "Pilgrim's Progress" in the text. "From strength to strength" includes the little wicket gate at the head of the way, the entrance to the celestial city, and all that lies between. It is a "Holy War" complete. The psalm from which the words are taken is a pilgrim psalm—the song of those who are going from stage to stage. Zion was the aim and distant end of their journey. And from strength to strength, from stage to stage, from company to company, increasing in numbers as the holy city became nearer, the pious worshippers went, the way cheered by sacred associations, pleasant memories, beauties of scenery, and the voice of song. And what a type this of the Christian pilgrimage! There a point reached is not a resting-place, but one in which is heard the urgent voice, "Go On! On! On!" where everything known is an earnest of something yet to be known: to use the words of the Apostle, "Not as though I had already attained, either were already perfect. . . . I count not myself to have apprehended . . . but I press toward the mark."

Amongst the assailants of Christianity there are some who say that it is "worn out," that it is the useless relic of a bygone age, and so forth, and so forth. But have all gone "from strength to strength," until they have reached the measure of the stature of Jesus Christ? Have all men and women attained to a perfect manifestation of Christ-like gentleness, meekness, purity? Ah! no. Then, surely, Christianity is *not* worn out, as some would have us believe. Christ has given us the perfect ideal. His vestments may not fit us. We cannot be what He was. We may not wear his entire Deity, for instance. Such a thing would be as impossible as for David to wear Saul's armor. But we may touch the hem of a garment which is too large for us. We may be ever growing; ever going from strength to strength; making all knowledge a thing of experience, which, rightly understood, knowledge is essential.

Notice, the Gospel of Jesus Christ is suited for humanity; it is adapted to every circumstance and mental condition; it is truly human because it is truly divine. As such it touches every grade of life and says, "Grow."

The simple nature of the *child* can understand it. Even for the simplicity which belongs to such, a broken law and a substitute have a weight of meaning. And it is fitted to the *man*, to the man of business, with his cares, his sorrows, his unanswered but ever-recurring questions. It is fitted to the *savage*. To him also it goes with the life-giving and growing power which are its inseparable qualities. Even in our own country we have an example of this. In the days of Cæsar what were the people of these islands but savages? And once again, the Gospel of Jesus Christ is suited to the *philosophical* nature; making it grow, and extending the territory over which it looks to find the Truth. Indeed, there is something in Him Who is the Head, even Christ, which can say to every class, and to every condition of mankind—"Grow!"

And notice the nature of this growth which He gives. How it proceeds from strength to strength. We have first the man who knows Christ after the flesh. (2 Cor. v., 16.) He whose knowledge is limited to the exterior form. Such an one as Thomas, who recognized when he had touched the body of the risen Saviour. Here growth is very undeveloped. But the Saviour comes down to man and meets him on his own ground, that He may raise him to a higher standing in the divine life. Next, we have the "*new man*" which after God is created in holiness. (Eph. iv., 24.) He who has the mind of Christ, who grasps Him with the understanding. And, finally, we have the man after the spirit of Christ. So from strength to strength proceeds that divine life which in the Gospel is suited, as we have seen, for every class. The little light is gradually lost in the larger and grander light. The knowledge of Christ rises from the mere flesh, through the mind, on to the spirit. Let us comfort ourselves with these things. Let us hold on our way, ever striving in the

power of our Saviour to "grow in grace," and thus proceed "from strength to strength until every one of us in Zion appeareth before God."

Attachment to the Sanctuary.

By Rev. Henry J. Van Dyke, Jr.,
Brick Presbyterian Church,
New York.

I have set my affection to the house of my God. —I. Chron. xxix., 3.

The habit of fault-finding is characteristic of our age. It is carried even to our treatment of the Bible and to God's ancient people. But this course may be pursued too far. In dwelling upon the sins of the Israelites we have forgotten their virtues. Surely there is some good reason why Christians are called the spiritual seed of Abraham and the name of the Israel of God is given to the fellowship of all true believers in the Lord Jesus. It is of one of the noble qualities of their religious life that I would speak—the love of the Jews for the House of God.

I. *The House of God.* His abode is everywhere, yet by reason of the finitude and weakness of man, God condescends to appoint and inhabit a special dwelling-place on earth, where He is to be sought by all who love Him, found by all who seek Him and known by all who find Him, as a God of infinite compassion and love. This is His sanctuary. The house of worship is the house of God.

No sooner had the children of Israel escaped from the bondage of Egypt and had become a nation than they received a command from God to prepare a habitation, to set apart a place of worship. But as they were a wandering people dwelling in tents, they were to build a tent, a Tabernacle for God, to go with them where they went, to stand in the centre of their camp and to be a perpetual reminder of God's presence and a constant call to His worship. No sooner did the national life become clear and strong and settled under David in Canaan than he made preparation for a dwelling place for the Most High, a worshipping place for all the people. This temple Solomon built in Zion. This holy hill was the centre of the nation's love and life. Every true Israelite loved the house of the Lord and rejoiced in its stability and glory. How wondrously rich and beautiful is the expression of this love of the Jewish heart for the house of the Lord as it is voiced in the sacred poetry of the Psalms!

The exiles in Babylon wept when they remembered Zion. On their return it was their first and most joyous task to rebuild the temple, and when the final destruction of Jerusalem came, its great catastrophe was the overthrow of the temple. Beside a fragment of its shattered walls they still gather to pour forth their wailings and lamentings over the departed glory of God's house. The cause of this profound and tenacious affection is found in the fact, that the temple was the *visible* centre of the religious life of every Jew and the appointed place of the most gracious and blessed intercourse with Jehovah. The true Israelite did not imagine the tabernacle or the temple the only dwelling-place of God on earth, the only spot where the penitent and adoring spirit could behold the mercy and glory of the Lord. But each also knew that there must be an appointed meeting-place between God and men—a place where all who love the Lord can gather in the joy of a common faith and in the exercise of a common devotion. Is not this a sweet and precious place? Surely there are reasons as great, yea, greater, why we as Christians should love our Church, our house of God, our place of prayer. If there be a place on earth that we ought to revere and honor and love, it is our house of God, our common place of meeting with God our Father and Christ.

II. Because the ancient Hebrews loved the Lord's house they made it beautiful. And because it was beautiful they loved it the more. This was natural, lawful and divinely sanctioned. It is natural for man to adorn that which he loves. This impulse was recognized and called out and approved by God in the affection of His chosen people for their place of worship. Even the tabernacle was magnificent and princely for a poor and homeless people. It was made by divine command, showing that God loves beauty. The people gave willingly to make it beautiful

because their hearts were in it. The temple was grander and more splendid than all of the houses of the people. It was the very crown and jewel of the whole land. It was a lawful love which led them to consecrate their treasure to the adornment of God's house. So also in the rebuilding of the temple after the captivity. If there is anything in the Bible to permit and warrant the enrichment and beautifying of our houses, there is a thousandfold more to warrant the adornment of the house of God.

III. It was a general affection not confined to any one family or class in the community but exercised and expressed by all the people. The tabernacle or temple did not belong to any set of men, but to all the worshippers—all had a share in its privileges, an interest in its prosperity and a pride in its glory. Each one gave according to his ability of his substance and of his strength to build and to enrich the house of the Lord. A common love, a common labor, a common joy.

This is the true spirit of love and work for the Church. It does not ask, "How little may I do?" but "How much can I do?" It comes joyfully and generously to bring the best gifts to the service of God. This is the spirit which increases love, which makes the Church prosper and lift her head in gladness; causes the sweet fragrance to be shed abroad like the precious ointment on the head of Aaron that went down to the skirts of his garments, and then God commands the blessing, even life for evermore.

Templar Strength and Beauty.

By Assistant Bishop H. C. Potter, D.D. (Episcopal), N. Y.

Strength and beauty are in his sanctuary.—Ps. xcvi., 6.

As we read of the descriptions of the old Tabernacle and Temple, we often wonder of what value they can be to us. The details seem dry and of no spiritual interest or advantage; but from them we learn the two leading characteristics of the Temple. It was first strong and then beautiful. Art, metals, fabrics, colors—all were used for this purpose. The temples of the Egyptians had strength and those of the Persians had beauty; but in the Hebrew Temple alone was found the harmonious union of the two properties not generally found together. As the ancients worshipped the oak, so we admire the oak-like qualities in character. We are drawn to the character which is beautiful in love, sympathy and tenderness, but we can worship only Him in whom are found both these characteristics in an infinite degree. The object of the minister is to show to men the strength and beauty of Christ's character, and put as much as possible of them into the character of men. Christ came not to save us from Hell merely; He is not for the deathbed only, but to prepare us for manhood and the work of life. Not to go out of the world, but to live in the world. Christ's strength was moral; neither fear nor persuasion could turn Him from Calvary. His beauty was attractive, but repelled the dross of evil. His unselfishness carried everything before Him. Our lives need this strength and beauty which can be learned only from Christ's life and supplied by His Spirit.

Christ the End of the Law.

By John Hall, D.D. (Presbyterian), New York.

The righteousness of God without the law is manifested, etc.—Rom. iii., 21.

This Epistle contains the greatest question men can ask. If we could command a train whenever we would travel we should have no need of a time-table. If we could save ourselves there would be no need of a Saviour. What, then, is the relation of the law to us? What is our condition? We are under law, God's law, written on our hearts and in our Bible. It speaks to all, that every mouth may be stopped and every soul plead guilty. Man cannot be justified by obedience to a law he has already broken. We cannot climb the ladder of sanctification until we reach justification. But how may we obtain deliverance? Paul says—through the righteousness of Christ. On the score of justice we can demand nothing. A man tried for stealing or murder cannot plead rank or position when the verdict is "guilty." Redemption is through

Christ, not through His teaching nor His wisdom, nor even through His character. Do you say that this is degrading to the Deity? Who art thou to criticise the Almighty? Judgest thou thy Creator? This is the vital point of theology. Righteous God, guilty man, and Christ the Mediator, these are the fundamental facts of our religion. The brotherhood of men is in Christ.

Christianity's Banner.

By Wm. M. Taylor, D.D., LL.D. (Congregational), New York.

Thou hast given a banner to them that fear Thee, etc.—Ps. lx., 4.

In itself a flag is nothing to speak of; only a mere piece of bunting or silk; as an emblem, however, it has a mighty power to stir our feelings. Our banner as Christians is a sign of our decision. At the beginning of the French Revolution, it is told of a man that he wore a cockade under one lappel of his coat and a tricolor under the other. If he met a Royalist he showed the cockade and shouted "Long live the King;" if he met a Republican he showed the tricolor and shouted "Live the Republic." That could not be done later when the tide of war was at hand. Neither can it be done by us now when the strife between Christianity and its adversaries is so earnest. You cannot be a "trimmer"—both for Christ and against Him. Our banner is the sign of our distinction; it is our joy. Christianity is not a saddening influence. Nine out of ten lives of Cowper say that religious melancholy crazed him. That is false. Religion was the one thing that gave him joy. If Christians are sad it is either because of bodily pain or because they have not yet fully appreciated Christ. Our banner is our protection. England spent $50,000,000 to rescue a couple of her citizens in Abyssinia. The Christian relies on Omnipotence.

MUNDANE VERSUS COSMIC CULTURE.

An Address by Bishop Cyrus D. Foss, D.D., LL.D., at the Dedication of the University Hall and Laboratory Building, Hamline University, Hamline, Minn., January 30th, 1884.

No. III.

Archbishop Trench has a touchingly beautiful and truthful didactic poem setting forth the million times repeated failure of all culture which is its own end. He represents a youth favored with opportunities of culture the most brilliant and faithfully improved, but leading to such disappointment and aridness of soul as drives him forth despairing to desert sands. As he sits there heart-broken beside a ruined temple, an old man stands by his side and asks, "What is your sorrow?" He glowingly depicts his hope, his search, his failure, his corroding grief. The old sage speaks to him words of sympathy and of revelation, and ends by uttering to him and for us all a lesson as beautifully simple as it is profoundly true:

"You thought by efforts of your own
To take at last each jarring tone
Out of your life, till all should meet
In one majestic music sweet;
And deemed that in your own heart's ground
The root of good was to be found,
And that by careful watering
And earnest tendence we might bring
The bud, the blossom, and the fruit,
To grow and flourish from that root.
You deemed you needed nothing more
Than skill and courage to explore
Deep down enough in your own heart
To where the well-head lay apart,
Which must the springs of being feed,
And that these fountains did not need
The soil that choked them moved away,
To bubble in the open day.
But thanks to Heaven it is not so;
That root a richer soil doth know
Than our poor hearts could e'er supply:—
That stream is from a source more high;
From God it came to God returns,
Not nourished from our scanty urns,
But fed from His unfailing river
Which runs and will run on forever."

Thus we find ourselves once more at the feet of the Incomparable Teacher. What do we learn here concerning cosmic culture? I never come anew into the pres-

ence of the Great Teacher without being impressed afresh with the peerless majesty of His intellect and His heart. He had but little of what men call education; He had probably never seen a map of the world; He sat at the feet of no Socrates as Plato did, and no Gamaliel as Paul did; He won but few proselytes, and those ignorant, awkward and half-hearted; He wrote no books, no letters, not a line save one and that in the dust; but He spake as never man spake; and the world has listened and been transformed. He said, "I, if I be lifted up" on the cross, to die in bitterest agony and disgrace, "will draw all men unto me;" and they are coming, coming in ever widening ranks all around the world. He said, when the words seemed lunatic folly, "All power is given unto me in heaven and on earth, wherefore go ye, teach all nations." The teachers went, and their successors after them, and it has long since become the sanest of hopes that they will keep going until they accomplish their stupendous errand, by filling the whole earth with the music of the glad tidings. I ask you to note the fact that the startling and sublime success of Jesus is due to spoken words. That pierced right hand never held a pen nor a sword. He had, He incarnated, He was, the truth. It will cost us an effort to realize how widely the "greater than Solomon" is in this particular separated from Solomon and from all other teachers; but it will richly repay the effort.

Have you never been struck with the uniqueness of the intellect of Jesus, when you have studied Him in comparison with the kingly thinkers of the world? They wrought out grand philosophical systems; or embodied the spirit of an age or of a nation and so obtained dominion over millions; or soared to the seventh heaven of poetic inspiration. Not so, He. He never argues. He never doubts. He knows the truth; declares the truth is the truth. Men listen, receive Him, and the truth makes them free. Some of the men who have astounded the world by their prodigious genius have been like mountains of crystal ice—brilliant, cloud-piercing, cold, fruitless. The intellect of Jesus—to what shall I liken it? It is "the light of the world;" most impressive symbol; for as the solar ray carries in itself light, heat and chemical force, so the teaching of Jesus pours effulgent illumination into the mind, life-giving warmth into the heart and transforming energy into the will.

His conception of truth is altogether unique. The precise point concerning it on which I wish to fix your thought will appear if we dwell a little on the questions: What rank are men wont to assign to "the man Christ Jesus" among the great thinkers of the world? Is supreme intellect His chief characteristic? Do those who undeify Him and yet respectfully name Him along with Socrates, Plato, Shakespeare and Goethe, so esteem Him? Or is there a prevalent impression that in Him intellect was vastly surpassed by moral excellence, spiritual insight, and most of all, by those divinest sympathies of our nature which we sum up in the one word love? I pause but a moment to parry the false assumption which these questions suggest, not by exaggerating the moral, the affectional, the spiritual, in Him; but by minifying the intellectual. That Jesus had the supreme intellect revealed by history is manifested by single precepts which He uttered, and by the absolute completeness of His moral and religious teaching. On the instant; with no premeditation; never once saying, like grave judges in our highest courts, "Decision reserved;" He answered the shrewdest questions ecclesiastical lawyers could concoct to trip Him in His speech; and by His replies, not only foiled His tempters, but also furnished the complete solution for all similar questions in casuistry through all time. Could a second-rate intellect have done that? And then, from the rubbish of the ages He picked out every brightest jewel of truth, added whatever was needed, and left a complete system of religious teaching; so that all the thinking of the world has in eighteen hundred years added to it nothing, not one iota.

The misconception I have thus referred to arises from the fact that His attitude toward truth differs from the ordinary at-

titude of the human mind. What men are is revealed by their uses of certain words. "Truth" is by no means the same thing in the mouths of Huxley, Emerson and Wordsworth. It may mean scientific verity, or a collection of philosophical principles, or the soul of all things. Not such is truth on the lips of Jesus. With Him it is not a thing of the intellect alone, nor of the imagination, nor of the heart; but of the whole man. I would I could take the time for a full exposition of this thought as admirably unfolded by one of the most widely known of American religious teachers, the Rev. Phillips Brooks. I must content myself with a brief citation of his weighty words:

"Indeed, knowledge is no word of Jesus' at all. Solomon is always talking about knowledge; Jesus talks about truth. So genuine is the unity of his being that what comes to him as knowledge is pressed and gathered into every part of his being and fills his entire nature as truth. The rays of intellectual life are absorbed into the whole substance of the spontaneous affections and the unerring will. The right and the true, the wrong and the false, are not separable one from another. When we see how constantly it is the crudity of the unappropriated, unassimilated intellectuality that disappoints us in intellectual people, so-called; when we find ourselves perpetually turning away from learned men whose knowledge has not been pressed down into character; when we find that the preponderance of the intellectual element in any man always dissatisfies us and makes us recoil, and, with all the interest that we may feel in him, does not let us think that we may have found the fullest and most perfect man; then it becomes clear to us what a distinguishing thing in Jesus was this unity of life in which the notion of intellect was lost.

"Not from simple brain to simple brain, as the reasoning of Euclid comes to his students; but from total character to total character comes the New Testament from God to man."

See now if this interpretation is not justified by the words of the Master. "Ye shall know the truth, and the truth shall make you free." "Whosoever committeth sin is the servant of sin. . . . If the Son shall make you free, ye shall be free indeed." "Sanctify them through Thy truth." "Every one that is of the truth heareth My voice." "I am the way, the truth and the life."

We have thus arrived, under the guidance of the Supreme Teacher, at a conception of what religion is. It is the enfranchisement of man. It makes him free. He is the bound slave of self and Satan. It breaks his chains. It untwists and rends the tough threefold cord of custom, habit and nature. Nay, the victim is not only bound but dead and reeking in corruption. But lo! He who is "the Way and the Truth" is also "the Life." He cries into man's tomb, "Arise!" and then, "Loose him and let him go."

This beginning of life Jesus nourishes. He came to "give life, and give it more abundantly." He vivifies, empowers, develops intellect, heart, will, until sin perishes; and then tireless, sleepless, measureless, eternal, real life begins.

We meet to-day to dedicate this University Hall and the adjoining Laboratory building to the uses of cosmic culture, *i. e.*, to a broad, deep, genuine culture sought at the feet of the Great Teacher and in the shadow of His cross. May all students who shall gather here and all professors who shall guide their studies have what Chalmers praises in Newton as "the hardihood of true science," *i. e.*, the courage to accept all truth regardless of its consequences; and also that other and if possible richer possession which Newton had, a humble and reverent Christian faith.

This is a Christian college. Such may it ever remain. Sooner than it shall dishonor the name it bears and deny the faith of its founders, and join the ranks of blatant agnosticism and contemptuous misbelief, may the lightnings of heaven smite its walls to the earth and oblivion hide its name from the memory of man. I am most happy to say that in beautiful accord with the Christian traditions and the revival spirit of Methodist colleges

generally, these walls (even before we could assemble to dedicate them) have had the lofty consecration of the sighs of penitents and the glad songs of new born souls.

Long live Hamline University! Live a thousand years. Live while these prairies glitter in snowy white or smile with golden harvests. Live while the Mississippi flows between its banks; and when yon river shall cease to flow, and these walls shall crumble back to dust, and the heavens and the earth shall pass away, then live forever, Hamline University, in myriads of souls fashioned by thy teachings to the finest issues of character, and graduated to the higher forms of the school of the Incomparable Teacher.

KEY TO BIBLE UNITY.

By President D. S. Gregory, D.D., Lake Forest University, Ill.

No. IV.

The efforts of the prophets to save Israel and Judah thus proved unavailing. The discipline of the captivity was to be added, under divine grace, to cure a remnant of the people of their idolatry, to awaken in them a longing for the coming of the Messiah, and to prepare for their restoration to Jerusalem and the beginning of a new and more spiritual development. The direction under the discipline was given and the new development shaped by—

2. *The prophets of the captivity*, who sought to sustain the remnant during the captivity and to bring about their repentance and reformation as a preparation for their restoration to Jerusalem, which was now to become the great *religious centre* from which the world was to be made ready for the *kingdom of Messiah.*

(1) Ezekiel (596) was called to the prophetic office about six years before the destruction of Jerusalem. He seems to have had a special mission *to save a remnant of the ten tribes* (Israel), on the river Chebar to which he had been carried captive, and to re-animate the dry bones, and prepare them for the restoration, to re-establish the holy temple and religion in the holy city henceforth to be called *Jehovah-sham-mah* (the Lord is there).

(2) *Obadiah* (586–583), in the period between the destruction of Jerusalem and of Edom, encourages the despondent Jews by giving the "burden of Edom" for its treachery, and predicts the glory of *Jehovah's kingdom.*

(3) *Daniel* (605), at the great centres of Oriental empire, as the chief councillor of Nebuchadnezzar, Belshazzar, Darius and Cyrus, in the most influential position in the world, foretells the history of the four great world empires, and the consummation of all things in the *rise and triumph of the kingdom of God.* He thus utters the word of hope that is to sustain the Jews through the centuries until the Advent, while inspiring their return to Jerusalem and their work of rebuilding the holy city.

The prophets of the captivity left the coming of Messiah and the establishment of his kingdom as the central thought in the hearts of God's people, with its date predicted. The restoration, by the decree of Cyrus, 536 B.C., gave a powerful impulse to the new and more spiritual development. That development was guided in its early stages by—

3. *The prophets of the restoration.* The last three prophets of the old dispensation preside over and encourage the rebuilding of the temple, and the establishment of the religious centre of the great telegraphic system—made up of temple and synagogues—for awakening the expectation, throughout the world, of the coming Messiah.

(1) *Haggai* (520) is sent sixteen years after the restoration, when the Samaritans had stopped the work on the temple and the Jews had become indifferent, and delivers four messages in as many months urging the completion of the temple and foretelling the glory of the kingdon under Zerubbabel, a type of Messiah.

(2) *Zechariah* (520) co-operates with Haggai, predicting the glorious destiny of the new theocracy which is to embrace the whole Gentile world with the Jews under Messiah, the great High-Priest and King, and in which the motto which had been inscribed only on the tiara of the high-priest, shall be inscribed on everything—"HOLINESS UNTO THE LORD."

(3) *Malachi* (505), the last of the prophets of the old dispensation, appears after the restoration of the religious system, to correct the growing abuses among priests and people and to give a new impulse to a righteous development that should reach on to Christ. He co-operates with Nehemiah, in seeking to leave the chosen people *in the proper attitude*—at the physical centre of the ancient world, where three continents meet, and at its religious centre—*in waiting for the advent of Messiah.* Jehovah is not only their long-suffering God and Father, but also their righteous Judge who will lift them up at the last. The failure of the returned Jews leads the prophet to close the last book of the Old Testament canon with the announcement of the separating judgment of the last days.

So history, poetry and prophecy all join in turning the thought of the ancient world to the true God and his Christ as the only hope of mankind And thus is completed our survey of this wonderful Book made up of many books. We have these many writers—living and writing through a whole millenium of heathenish darkness; of every conceivable temperament and temper, mainly unacquainted with the forms of literature, and yet writing in every style of composition; scattered across the great Oriental empires, and in the most diverse circumstances favorable and unfavorable; unknown to one another, and unacquainted with each other's works—*producing one Book* of marvellous unity! Must not its real author be God? Is it not God's Book, and while so intensely human, yet truly Divine?

THE LITERARY STUDIES OF THE CLERGY.

BY REV. PROF. T. W. HUNT, PH.D., COLLEGE OF NEW JERSEY, PRINCETON.

We noticed in a recent number of a religious journal a timely and suggestive article on "The Peculiar Temptations of Ministers." The author is specially combating what he would call ministerial narrowness of thought and opinion, and mentions as one of the leading temptations of the clergy in this direction the "confining their reading within a limit so circumscribed that their preaching becomes less effective than it otherwise would be." The special form of reading which is urged is that pertaining to the laws and facts of the natural world—"fresh works of science"—as illustrating and confirming the Word of God in its supernatural character.

All this is quite in place. We might, indeed, go still further and affirm that the ministry of the present age, in order to the largest usefulness, must be a well informed, well read ministry in all the leading departments of secular thought.

Whatever may have been true of preceding eras, if the clergy of to-day are to bring themselves into fullest sympathy with the intellectual life of the time, they must be well versed in the current issues of the time. The Word of God given to the ministry to interpret, defend and enforce is, indeed, a final revelation to which no man can add, from which no man can take, and which no man can essentially modify. The people, however, to whom that Word is to be proclaimed are ever variable in mental and ethical life, and such variation must be noted. The people of to-day need the same Gospel as those of centuries ago, but there is a valid sense in which they need it presented in view of special phases and special circumstances. The ministry must be as to its method of teaching, *adaptive.* To this end it must be secularly as well as scripturally informed.

It is our purpose at present to empha-

size that special line of reading which is indicated by the phrase "literary studies," and in the discussion before us it will be legitimate to make special reference to English letters.

We notice at the outset as to *method*, that all such reading should be instrumental to clerical needs. The study should be preparative and contributive, a means to an end, otherwise the minister of the Word becomes the literary specialist and is gradually diverted from supreme devotion to his one great mission.

The very purpose of such study would thus be defeated. In this, as in all other side studies, the pastor is never to forget the one holy calling to which he has been called of God; that it alone must claim his best time and effort, and all else be ministrant thereto. Just at the point where he detects an interest in literary pursuits growing at the expense of personal attachment to his clerical work, just there he is to break the spell by which he is enchanted, and devote himself more earnestly than ever to his distinctive duties as a teacher of the Word. In the method and history of English university life there may be found a good illustration of the dominance of secular work on the part of the clergy over the spiritual. Literary work becomes an end in itself. It lies within the well defined plan of such a university as Oxford to bestow livings upon the more promising theological graduates, and upon some, indeed, on the basis of social and civic rank. These livings are practical sinecures. It is rather the design of their bestowal that their incumbents shall devote the leisure that is thus given them to special literary pursuits. Hence we find that some of the best literary work done in England has been done and is doing by the English clergy. If we turn to a list of the works printed at the Clarendon Press, Oxford, and published for the university, we shall note the names of not a few of the regularly ordained ministry, and while all departments of scholarly work are represented, it is pleasing to note that unusual interest is now evinced in the sphere of literature proper and in that of our mother tongue.

It would be a study full of valuable suggestion to run over the record of English literature from the time of Elizabeth and make up the list of clerical authors. It would be impossible, however, in a country such as ours to carry out this system of things as adopted in England. The youth of the country, the independence of the Church and State, the want of leisure and the peculiarities of our civilization, all make it impossible.

It may be said, moreover, that in so far as they are concerned who are actually engaged in the work of the ministry, such an order of things would be questionable. The tendency would be to induce a divided interest, with the probability of supremacy on the side of literature. Hence the importance of the method suggested—to make such studies strictly auxiliary. It is, with this principle in view, important to state that the clergy should study English letters on the side of *character*.

They will be on the safest ground and will reap the largest recompense if they seek to discover the moral purpose that lies beneath our literature and gives it power. It is not meant by this that they should make a separate study of theological or religious literature as found in systems of divinity and ethical treatises. We are speaking of literature in its secular forms.

In these, however, there is a latent ethical life. It is the function of the clergy in their personal and professional needs to discover and appropriate it. We are far too apt to speak of a nation's literature as the expression of its intellectual and æsthetic life and of that only, while the fact is that its highest expression is in the direction of conscience, moral law and spiritual force. This it is of which the gospeller should be in search. There are some valuable works that may be consulted as explanatory of this element—Morley's "Illustrations of English Religion," in which he discusses the question as to the contributions made in English letters to the cause of good morals; Selkirk's "Ethics and Æsthetics of Poetry," in which the close relation of conscience and taste is set forth; and "Brooke's Theology of the English Poets." Such separate essays as Leslie Stephen's "Ethics of Wordsworth

and Pope as a Moralist," will throw valuable light on this view of literature, while to a discerning reader this intimate relation of literature to character will be manifest in every exhaustive history of our authorship. These authors (in which this moral spirit is pervasive) should, in Baconian phrase, be chewed and digested. One of our theological reviews called attention recently to the reflective poetry of Wordsworth as helpful to the pastor in his ministerial work. We endorse the sentiment to the full. One page of such poetry will be of more service to the ministry than volumes of Dryden.

It is scarcely possible to say too much in this connection as to the study of literary biography. For the clergy it has special charms and uses, in that the most distinctive feature of it is its personal element. What Mr. Whipple aptly calls "literature and life" is its central thought. It explains the meaning of Buffon's statement, "The style is the man." Deeper than the relation of thought to expression is its relation to the thinker behind it. Biography is thus psychological more than it is historical. No one has as yet learned the alphabet of true literary study who has not made this biographical work introductory thereto. Here lies the test of authorship. Second and third-rate writers discourse "from the teeth outward." Masters of style reveal their innermost selves.

As to poetry, suffice it to say that it should be studied in its leading departments, special prominence being given to those poets in whom conscience is a sacred thing and the final purpose of whose verse is the moral elevation of man. Hence it is that epic, dramatic and meditative verse must claim attention in preference to the lighter forms of the lyric and descriptive. Such poets as Milton, Shakespeare and Wordsworth must take precedence of such as Thomson, Gray and Burns. The verse of the former class is ethical.

THE STUDY OF CHURCH HISTORY.

By James Harper, D.D., President United Presbyterian Theological Seminary, Xenia, Ohio.

In view of the recent outburst of enthusiasm in connection with the 400th anniversary of the birth of Luther, the present seems a suitable time for offering a plea in behalf of a much neglected branch of study, that of church history. The degree of ignorance which prevails among professing Christians, yea, among Christian ministers, touching the history not only of the race, but even of that peculiar and comparatively small society, the Church of Christ, is at once astonishing and deplorable. The gross calumnies heaped of late upon the memory of Luther by speakers of eminent rank and periodicals of recognized authority among Roman Catholics must have been the product, at least in part, of the conviction that Protestants in general, as well as Romanists, are so ignorant of church history that it is safe to slander in that department.

Reading circles have been extensively formed throughout the country for the purpose of familiarizing their members with secular history and literature. This is very proper and desirable; although it may be remarked in passing that the person or council that dictates, or directs, the general reading of the community is in a position to mould largely public sentiment even in matters of religion. This may be done by the suggestion of certain books for study, which, though not bearing directly on religious questions and not meant to be controversial, may yet be one-sided and effectively, though quietly, polemic. Many, for instance, may be warped in their judgment as to the comparative merits of rival religious parties and systems by the perusal of Green's "History of the English People," a work which, admirable as in many respects it is, betrays in some cases the author's lack of judicial fairness and discrimination.

Is it not time that circles for the reading of church history were formed? It is surely desirable that the knowledge of

such history should be diffused. The Bible itself is in one aspect a great church history. A large part of it is directly devoted to the narration of God's dealings with the Church, and of the varied experiences and operations of that society. How many expedients were used to keep the Israelites in remembrance of the mighty acts of God in their behalf, and also of their waywardness and proneness to apostasy from Him! Many of the Psalms are vivid sketches, glowing epitomes of church history. And surely the history of the Church in its New Testament stage, although not written by inspiration, unless proleptically in the prophecies, is deserving of our study. We cannot rightly appreciate the blessings we enjoy, if we do not know the sacrifices through which they have come to us. Nor can we judge of the drift of our own times so well, if ignorant of the great movements of thought and life in days bygone. Many a lesson much needed by the Church to-day is afforded in the history of the Church in past centuries. Few exercises are more interesting, or better adapted to explain the occurrences and solve the problems of to-day, than that of tracing from their minute germs in the early Church the evolution of will-worship, superstition, and false doctrine which at length covered Christendom as with a pall.

Moreover, in the study of church history might be found, in part at least, an antidote, much to be desired, to that morbid craving for stimulating literature, chiefly in the form of fiction, which pervades modern society, the Church of Christ not excepted. Beget a taste for the healthy stimulus afforded by historical literature, and you will go far in the way of curing, or checking, the passion for silly and sickly and pernicious works of fiction. There are works in the department of ecclesiastical history which possess all the charms of the best fiction, with a thousandfold more practical utility and satisfying power than ever belongs to ordinary fiction. Among these more attractive, yet solid, histories, the very highest place is due to those furnished by the graceful pen of Merle D'Aubigné, a writer who combines in a marked degree dramatic power of narration, thoroughness of research, delicate discrimination of character, sobriety of judgment and a noble impartiality. Why might there not be "circles" or clubs formed for the purpose of reading carefully such writings as those of D'Aubigné?

The objection may be made that, owing to the division of sentiment which exists among professing Christians, the attempt thus to unite the adherents of different creeds in the study of church history would result in dissension and strife.

It is freely granted that this objection would fairly apply to the project of forming what may be called "promiscuous circles," that is, societies composed of the supporters of conflicting creeds. But why might not the members of the same congregation or denomination be organized into companies for the prosecution of the historical studies in question? The pastor of a congregation, were he to bestir himself in this behalf, might soon set on foot a society of the sort suggested, and thereby not merely secure some of the advantages already indicated, but, in addition, stimulate in a strong degree theological inquiry among his people. A congregation, thus educated, would be more likely than one ignorant of the past, to take an interest in the present attitude and operations of the Church and feel a generous concern for the welfare of coming generations. The remark of Edmund Burke is profoundly wise: "People will not look forward to posterity, who never look backward to their ancestors."

Nor would it be unworthy of presbyteries, or other agencies of control or counsel, to promote and guide efforts of the kind now commended to attention. Indeed, the Free Church of Scotland, with great sagacity and characteristic energy, has already entered upon a plan of action kindred to that suggested in this paper, and has prepared for popular use a series of excellent manuals of instruction, not only in church history, but also in other branches of Christian education. Would it not be to the advantage of the Churches in this country were they to attempt something of the same sort?

A House-going Pastor.

REV. R. H. WILLIAMS (PRESBYTERIAN).

Thomas Chalmers, the celebrated preacher of the Free Church of Scotland, has said that "a house-going minister makes a church-going people." Ministers all over the land will endorse this remark of the great preacher. And every minister who wishes to attend with fidelity to his great work, has wished that he had more time to give to visiting. He has seen his people attending the church with greater regularity as he was regular in visiting their homes; and he has seen them becoming careless about the church when they have felt that the minister had lost interest in them and their families. Hence we deem pastoral visitation a very important part of the work of the minister.

A few great preachers, who have secured a reputation for learning and eloquence, may have an audience without visiting the homes of the people, but for the great majority of ministers, in all denominations, pastoral work is a necessity if they would have a people interested in the church and its minister. And yet so good a work as this may have too much attention. Through indolence in study or poor preparation for the severe and constant intellectual work that is needed, a minister may hope to make up all deficiencies in the pulpit by frequent visits to his people. We were told of a minister, not long ago, who was at the homes of his people by day and by night, before breakfast and very late at night; and that his attention became so annoying that many were glad when he resigned his charge. He was "*iverly runnin*," was the greatest objection of the old Scotchman to his minister.

A proper amount of pastoral work, not among a few, but among all the people, is very important. How much that is, will have to be determined by the strength of the minister and the number of important duties demanding his attention. As a rule, sickness and affliction in the homes of his people demand the attention of the minister, to the apparent neglect of those in health and of those in the enjoyment of the blessings of this life. The very things that make the duty imperative, make it sad and very wearing upon the pastor. In the homes of sadness the pastor must be, even when every one else has deserted them. If the pastor, at such times, has his greatest opportunity for usefulness, he has at the same time, if he be a man of large sympathies, the frequent cause of shattered nerves and general unfitness for his work. To the joys of a family the pastor is frequently admitted, but he is always a partaker of their sorrows. And that family with whom he shed the tears of sympathy when they were in affliction, is ungrateful beyond measure if they do not hold his kindness in tender recollection.

At all times we gain access to the hearts of our hearers by going to visit them at their homes, as we cannot do in other ways. If the minister do not neglect them in their homes, they are more ready to hear advice in private, and the truth in all its plainness in the great congregation. They feel then that the minister has a personal interest in them, and the visit is pleasant to host and guest. But when there is the feeling that this part of the minister's work is neglected or too greatly magnified, the pleasure and benefit of the visit are frequently diminished. When the first salutation from some complaining brother or sister enumerates the months which have passed since your last visit, and the period of sickness through which they had passed, or the manner is cold, betraying great indifference as to whether you came or not, there will be but little cordiality, and the buds which were just blooming into friendship will begin to wither and perhaps to decay.

That great man, the assistant and successor of Chalmers, Edward Irving, went with kindly intent to the poorest homes in the city of Glasgow, and to his salutation, "Peace be with you," as he entered the home, there was this response one day: "Ay, sir, if there is plenty with it." This was said by an angry little weaver who happened to be on the floor, and who began indignant response and remonstrance to the minister and his fine words.

Such ungracious, unkindly remarks make the minister shy in repeating the visit. When the minister has done his utmost to make his visit a benediction, he has been repulsed in such a cold, heartless manner that succeeding visits have been made with dread. The sensitive nature of the minister shrinks from the presence of those who treat him rudely and unkindly.

But where there is mutual regard, both pastor and member are benefited by the visit. That the work of pastoral visitation should prove of mutual advantage, Dr. James W. Alexander makes the following suggestions: "Would it not be a good rule in visiting, to contrive to repeat a few verses of the Bible at every place? How much precious matter it would give the pastor for his meditations. Again, might not a man properly make a point in every prayer he offers in houses, to have a sentence or two specially bearing on his own pastoral and individual wants? By these two methods, what we lose from private culture might in a good degree be made up."

We think too that a return of the pastor's visit, as far as practicable, might increase the mutual interest. By the appointment of times to receive his people at his own home, the minister's influence might be increased and the time most profitably employed. This part of the minister's work does not by any means decrease as his pulpit work increases. The necessity for this work continues, notwithstanding the effort to increase the attractive power of the pulpit. The Gospel must be carried to the homes of the people for their instruction and consolation. The pastoral work must continue. Whether one man will be able to meet all the demands made upon him by the pulpit and the homes of his people in the time to come, will admit of some doubt; but that the Church will allow the work of visitation to cease or to become unimportant, we do not believe. The time is coming, and is not far distant, as we believe, when every large congregation will have more than one minister, or a great enlargement of the work of the laity in the supervision of the congregation.

Questions of the Day

Common versus Sectarian Schools.

By A. E. Kittredge, D.D. (Presbyterian), Chicago, Ill.

There are two distinct branches of education, both essential to the welfare of the community; the one branch under the care of the State, the other under the care of the Church, and you and I, as citizens and as Christians, have the deepest interest in the faithful discharge by both the State and the Church of their respective responsibilities. To the State is intrusted the duty of the secular education of the young, and that she may be able to do this work well the community is taxed for the expenses of our common schools, and in order that in this work of secular instruction there may be no religious interference, and every class in the community may feel the deepest interest, our fathers established the principle of an absolute separation of Church from State, restricting appropriations of public funds to those schools over which the State has exclusive control. In the city of New York, this law, a few years ago, was so flagrantly disregarded that millions every year were openly voted to Roman Catholic institutions, in spite of the incessant protests of an outraged public. In our

own city, within a few weeks, for the purpose of securing political power, this same iniquity has been inaugurated by our City Council, rebating the water tax to some sectarian schools, an act in itself amounting only to a gift of a few thousand dollars, but as truly a violation of law and an act of corruption as if the gift had run up to the sum of millions.

It has been urged in an official letter as a plea for testing the law and supporting Roman Catholic schools by municipal gifts, that "every school under sectarian denomination which gives education to a part of our children helps to relieve the general taxpayers of the burden of such education," and, therefore, it is said, moneys may, and should, be granted to such schools. I pass over this as simply laughable, because so transparent, the touching (?) plea of giving a drink of water to the poor, as if any one believed that the rebating of a water tax to a Roman Catholic institution was a gift to the poor. Why, if the poor want water, let the city erect free drinking fountains where their thirst can be assuaged. I would not reflect on your intelligence by arguing the folly of the position that the Papal Church is doing a kind and charitable act when it educates, free of cost, a Protestant child. For who that is not blind does not know that their Church is the sworn and relentless enemy of our public school system; that it waits only for an opportunity to trample it under foot, and that its highest authorities declare this boldly. Nor can I pause to do more than notice the words, "the burden of such education," of which the community is to be relieved by these sectarian schools. If the education of the children and youth of our community is such a burden, why the Roman Catholic Church is ready today to relieve Chicago of all this burden, provided you and I are ready to be relieved. But is the support of our common schools a burden on the community, so that we are ready to pay out of public funds thousands of dollars in violation of law as an expression of our gratitude to the philanthropic sectarian schools which so kindly offer to take the education of our children off our hands? Has any one complained of this burden? There is a burden of taxation, but is it the common schools which create it? What do we pay as citizens of this metropolis of the great Northwest for the support of our common schools? A little over one million. And what do we pay for the sustenance of jails and prisons and penitentiaries and police and police-courts, nine-tenths of which taxation is caused by the liquor-saloons? Why, we pay over three millions. Put the two sums side by side and tell me which taxation is burdensome. If our city officials are sincere in their desire to relieve our community of the burden of taxation let them exercise the power which is theirs to execute the law instead of joining hands with the criminal classes to resist it; let them put into execution the high license law, and thus close hundreds of saloons where thieves and murderers are manufactured, and from which flow the dark streams of sorrow, shame, and death to thousands of homes. But this community does not ask to be relieved from the support of our common schools. On the contrary, they are the glory of our American civilization, and the citizens of Chicago would gladly bear taxation to any degree necessary for the enrollment of every child of every home as a pupil; and that which is the most glorious feature of these schools is that they are unsectarian; that no Church of any creed has control over them or any connection with the course of studies pursued. The unsectarian common school is the guardian of the property, the life, and the peace of society, for knowledge of itself tends toward virtue, and general education is a barrier against immorality and crime by developing an enlightened and well-principled moral sentiment. As Daniel Webster well said in his famous plea for the common school: "We do not expect all men to become philosophers or statesmen, but we confidently trust, and our expectation of the duration of government rests upon that trust, that, by the diffusion of general knowledge and good and virtuous sentiments, the political fabric may be secure, as well against open violence and overthrow as against the slow

but sure undermining of licentiousness." Education, therefore, being indispensable to the morals and the peace of the community and to the very preservation of our liberties as a people, the State has declared its right to educate the people, and, with a sleepless jealousy of this right, she has refused to permit any Church to interfere in this education, which is for the people and for the State, and not for any Church; and she refuses to support any Church in its educational work, no matter how praiseworthy such work may be, on the ground that the State, as a political organization in which every religious creed is represented and also thousands of no creed at all, cannot be linked by the most attenuated chain of interest, not even by the rebating of taxes, with any religious body. This has been the foundation principle of our common-school system, and it is not a question at all whether a school or hospital is doing a benevolent work, or whether the child taught in such schools is or is not taught in the particular tenets of a creed. The wisdom gained from experience, as well as equal justice to all men, have established this principle of the absolute separation of the State from all sectarian institutions. It is not a law against Romanism and in favor of Protestantism, but it is a law guarding the public funds from the grasp of every denomination; it does not prohibit sectarian schools; it says simply: If you establish them you must sustain them, and the State, as such, cannot give nor rebate anything. It does not lay the State open to the charge of hard-heartedness, for the State, as such, has no heart; it is not sentiment but law, and its only mission is the protection of the community, and for its protection alone it demands and controls the education of the young, forbidding by express enactment any denominational interference or participation, for the one reason that experience has proved such relationship to be dangerous. This is the law of the State of Illinois, and its language is so clear and emphatic that by no possibility can any gift by this city to any sectarian institution for any purpose be made legal, and until the law is changed the question is not open to any plea of exigency or of sentiment. But it is said that the State does remit taxes on church property, and this is advanced as a plea for gifts to sectarian schools. The only reply is, that the same constitution which exempts churches from taxation forbids all gifts to sectarian schools, and even if the one law is wrong, this does not make a violation of the other law right. The exemption from taxation applies to all churches of every sect alike, and so there is no partiality; but it is enough that there is the statute, and the citizen, whether high in position or in the humblest circumstances, must obey.

AMERICAN INSTITUTE OF CHRISTIAN PHILOSOPHY.

Rev. Joseph Cook, at the Monday Morning Lecture in Boston, March 24th, in answer to the question, "What of the work of the American Institute of Christian Philosophy?" said:

"It is parallel to that of the well-known Victoria Institute of Christian Philosophy in Great Britain. It has already achieved most important results in founding a periodical, opening courses of lectures and gathering a great company of scholars for the discussion of the Christian Evidences and the relations of Religion to Science. It has published many brilliant and powerful pages, and has before it, as may be confidently expected, a great future of usefulness. Dr. Deems, the originator and manager of the American Society, has earned the gratitude of all Christian circles by his admirable service in this high department of religious and philosophical discussion."

There will be two Summer Schools this year, one at Key East, a mile below Asbury Park in New Jersey, and the other at Richfield Springs in New York. Five lectures will be delivered at the former place, and eight at the latter. The following named gentlemen will lecture at the Springs: Rev. Dr. Francis L. Patton, Princeton, N. J.; Rev. Bishop Foster, Boston, Mass.; Rev. Dr. Herrick John-

son, Chicago, Ill.; Rt. Rev. Bishop Harris, Detroit, Mich.; Rev. Dr. Kirkus, Baltimore, Md.; Rev. Prof. Tillett, Vanderbilt University, Nashville, Tenn., and Prof. R. D. Welch, D.D., Auburn, N. Y. The President, Rev. Dr. Deems, will deliver the "Annual Address.'

The lecturers at Key East have not yet been announced.

There was a full and attentive gathering at the rooms of the Institute, 4 Winthrop Place, on March 28th, to hear Rev. Geo. A. Gates, on "Evolution as Related to the Fall of Man." The animated discussion which followed showed that the theme, as presented by the speaker, had touched sympathetic chords in the audience.

COMMENDING DR. PLATT'S WORK.

A recent number of the *Daily Examiner* of San Francisco contains the following among its literary matter:

CHRISTIAN THOUGHT. New York: E. B. Treat.

The contents of this number is a paper read before the American Institute of Christian Philosophy in New York, the author of which is Dr. W. H. Platt, well known in this city as the pastor of Grace Church. In this article Dr. Platt well maintains his reputation as an able and learned Christian divine. He takes for his subject Supernatural Morality, being some considerations of Herbert Spencer's "Data of Ethics." Resolutely and learnedly does Dr. Platt combat the doctrine of scientific morals as taught or expounded by Spencer. The question is not one fit to be dealt with in a newspaper, therefore we shall be content in calling the attention of our readers to one of the ablest controversial articles which has lately appeared in the American press. The cause of spiritual morality, as distinguished from that lifeless creed founded on science without faith, finds an able and powerful champion in Dr. Platt, and in the latter the great modern philosopher finds an antagonist worthy of his utmost efforts.

HELPFUL HINTS FOR WORKERS

The Permanence of Christian Work.

BY WILLIAM M. TAYLOR, D.D., LL.D. (CONGREGATIONAL), NEW YORK.

Last Summer, as I visited Westminster Abbey and sought out the monuments which, since my coming to this country, have been added to that marble-chiselled history of the English people, my eye was arrested by a beautiful tablet, having on it medallion portraits of the brothers John and Charles Wesley; and after I had expressed my gratification to my companion at finding such a memorial in such a place, I was delighted with the simple beauty and consoling truth of the inscription in these words, "God buries the worker, but carries on the work." For, after all, the work is God's, not ours. That is our inspiration in taking it up, and our comfort in laying it down. When Jabez Bunting, one of the greatest of Wesley's disciples in England, died, a minister of the Methodist denomination, in preaching his funeral sermon, closed a glowing peroration by saying, "When Bunting died the sun of Methodism set." A plain man in the audience, carried away by his feelings, immediately shouted, "Glory be to God! that's a lie!" and though the interjection was more forcible than polite, and was, in fact, considering the time and the place, impertinent, still there was more truth in it than in the preacher's words; for, so far as Methodism is work for Christ, its permanence depends on Him, and not on individual men.

And the same is true of all branches of the living Church. The cathedral does not remain unfinished because the workmen die, or even because the architect may pass away. Others enter upon their labors; and so, though it may take two generations to complete it, the day comes at length when the pealing organ sounds through its long-drawn aisles, and throng-

ing worshippers crowd its marble pavement. So, from generation to generation, the spiritual Church is rising up toward its perfection; and though one after another the workmen pass away, the fabric remains, and the great Master-builder carries on the undertaking. Be it ours, to build in our portion in a solid and substantial manner, so that they who come after us may be at once thankful for our thoroughness and inspired by our example.

SUNDAY SCHOOL CAUSE

LIGHT ON THE INTERNATIONAL LESSONS.

By W. M. Blackburn, D.D. (Presbyterian), Cincinnati, O.

May 4, Christian Love.—I. Cor. xiii., 1–13. **1884.**

Nearly three years had passed since Paul left Corinth (Acts xix., 1–18), and the Church there was permitting some abuses of spiritual gifts. Our lesson is a part of his contrast between gifts and graces. He did not undervalue the gifts, for he stated, more than once, their source, worth and uses. (I. Cor. xii., xiv.; Eph. iv.; Rom. xii.) He said, "Covet earnestly the best gifts," but he showed us the "more excellent way"—the higher path—and wrote "this glorious hymn to Christian charity."

In this lesson the word *charity* does not now properly stand for the original word *agapē* which Tyndale rendered *love*, and thus it is in the Revised Version.* We often apply the word charity to the kind of alms-giving which is here said to be profitless without love. The highest objects of such charity are men—not all men, but sufferers. God cannot be the object of it. But the personal objects of love are God and men. (Matt. xxii., 36–40.) In our lesson, it is Christian love to all people; to some it is compassion, benevolence and kindness; to others, an approving affection—a brotherly love. We are tested by "the eleventh commandment." (John xiii., 34, 35. I. John iii., 11–18; iv., 20, 21.)

PRACTICAL AND DEVOTIONAL LESSONS.

I. Gifts are of less value than graces. Still they are of great value. Do the best with all you have. V. 1. Eloquence is useful in proclaiming truth. V. 2. Insight is helpful to prophet and teacher. Knowledge is needful: we cannot love an unknown person. Faith works wonders (Heb. vi). V. 3. Alms-giving and faithfulness unto death are required by our Lord. But all these without love are worthless in God's sight. Inspiration has not specially eulogized the mental gifts of Jesus, great as they were; but the whole Bible does not fully declare "the love of Christ which passeth knowledge." Yet, how often intellect, genius and learning win the higher praises! A bright lad may be a bad boy, if he do not choose the more excellent way. Without love, teachers may fail. Head, hand and heart are needed in our work.

II. Christian love is the chief grace. It is very different from natural love to kindred and to the world. It comes from God (Rom. v., 5). It is to be shown to men. God requires it; His children need it; we are the better, holier, happier, for manifesting it. Love to men shows our love to God, as stars reflect the light of the sun. Love is here personified (vs. 4–7), for no Christian is yet so perfect as to sit for the portrait.

V. 4. Love did not write the old proverb, "Forbearance ceases to be a virtue." We can bear a great deal from one we love, and bear it long. Kindness is true gentility. It makes real gentlemen. Envy leads to unfairness and cruelty. Jealousy gives the eye a wrong cast. Love hushes boasting, reduces self-display, and takes the wind out of puffing pride. It imparts magnanimity, nobleness, generosity, meekness, and a true estimate of one's self. (Rom. xii., 16–18.)

V. 5. In the school of Love, good behavior and unselfishness are taught. Her pupils do not take mean advantage of each other, nor quick offence at trifles, nor keep a note-book of evil things. They

*In the authorized version *agapē* is translated *love* eighty-two times; always so in John's writings, except once; in Rom. and Thes. except twice in each; in II. Cor., Gal., Eph., Phil. and Philem.: *charity* twenty-seven times; nearly always so in I. Cor.; always so in the Ep. of Peter, and about half the times in Col. and Tim. Thus we trace the hands of different committees in the version.

learn politeness, fairness, self-possession, purity and candor. V. 6. Love gives joy. Iniquity brings sorrow. We must hate sin (Rom. xii., 9) while loving the sinner. God does both. A loving heart is a home for truth. Falsehood knocks there in vain. Love and truth are boon companions. If truth reigned, lies would be banished. Speak the truth in love for it, for the hearer and for God.

V. 7. It is hard to say, "Let the righteous smite me" (Ps. cxli., 5), and to bear a rebuke; it is harder to believe in the justice of it, to hope well of people who injure us, and to wait patiently for God to bring good out of our troubles. (Gen. xlv., 5; l., 20.) Love makes us docile, tolerant, trustful and trustworthy, hopeful, patient. It beareth—roofs over—things which should not be exposed. It is the ivy growing over castles once noisy with crimes. (I. Pet. iv., 8.)

III. Love is the ceaseless grace. V. 8. It is "a flower whose petals never fall off." In heaven we shall not need the special uses of gifts which are now meant for the Church on earth. These uses shall cease.

Vs. 9, 10. The partial loses itself in the complete. Dawn passes into day. Steps to heaven will be put away when we get there, and have all things that are promised.

V. 11. We are here to grow in knowledge from childhood, and employ our gifts, till we all come to the full stature of Christian manhood. (Eph. iv., 11–13.)

Vs. 12, 13. Faith now helps us to see images of heavenly things; but it will end in sight. Still there will always be knowledge and trust. Hope will result in possession, and still there will be expectation. These "Sisters of Charity" will remain with us while we are on earth. Their special services will not be needed in heaven. There love will be perfect and eternal, and so will be the human objects of it. None there will need "the mantle of charity," for all will be in the likeness of Christ. He asked, "Lovest thou me?"

May 11, Victory Over Death.—I. Cor. xv., 50–58. **1884.**

Love prompts us to "speak no ill of the dead;" to beautify the coffin and the grave; to cherish every proof of saving faith that friend or stranger has left us, and to hope for the morning when they shall rise in newness of bodily life. We are not willing to think that we are parted from the Christian dead forever. We do not say of them, "Out of sight, out of mind." Our love demands a resurrection. Christ's love comforts us with the assurance of it. (John xi., 25, 26.) The most complete argument for it is in "this glorious chapter—the hope of millions of the living, the consolation for the loss of millions of the dead." In his spiritual ardor, Paul "represents it and makes us feel its force." He has in view only the rising and the triumph of Christ and His people. He does not here refer to those who shall rise "to shame and everlasting contempt." (Dan. xii., 2; John v., 29.) His closing argument is based on the necessity for a resurrection of the Christian dead, that their bodies may be changed from the natural into the spiritual. With this our lesson begins. Through it we may carry the delightful thought that the Risen Lord was seen and recognized (vs. 5–8), even after His ascension. Shall we not recognize our friends in Heaven?

PRACTICAL AND DEVOTIONAL LESSONS.

I. The change needed. Vs. 50–53. This natural, corruptible, mortal body! Sin dwells in it (Rom. vii., 18). Its needs and ailments cause us very much toil, trouble, and expense. We are right in taking due care of it, for health is akin to holiness. Christ came to save it (I. Thes. v., 23). He has a service for it. "The body is for the Lord, and the Lord for the body." On it now—perhaps forever—may be honorable scars received in His holy war. (Gal. vi., 17.) But it is not yet adapted to its future and more spiritual home. It must be changed into a spiritual, heavenly, immortal body (vs. 42–49). When it now burdens us, we do well to think of the resurrection. Paul was earnest to attain unto it. (Phil. iii., 8–11.)

II. Death will not effect the change. Vs. 51, 52. Death cannot sanctify. It is not necessary for all. It was not for Enoch and Elijah. Christians "shall not all sleep." At the Lord's coming God will change the bodies of (*a*) the righteous dead, "raised incorruptible," and (*b*) Christians then living bodily on earth. They all shall then "put on immortality." Not till then shall we know just what a spiritual body is. We now know how to secure it. (Phil. iii., 8–11.) It is as much an error now as it was in Paul's time to say, "the resurrection is past already." (II. Tim. ii., 18.)

III. This change will be a victory. V. 54. Both the sleeping and the living, at Christ's coming, will share in it. His

measureless harvest will be glorious (vs. 43, 44). Death separated body and soul; in their reunion death shall vanish; "mortality be swallowed up by life." V. 55. The victor's shout, even now at the death-bed and the grave. It is a happy thing to be ready for death. It is not always right to wish for it; never, to seek it on account of disappointment, failure, sorrow or despair. (I. Kings xix., 4.) Not all Christians die in a rapture.

V. 56. Sin is a worse foe than death, but less dreaded by thousands. It is the death-sting where the holy law convicts and condemns the sinner. The law makes us feel the power of sin, and the more because it offers no relief.

V. 57. Christ does what the law cannot do. Millions thank Him for it. We may now be thankful for victories yet to come. We have yet to awake in His likeness, and say, "I am satisfied." (Ps. xvii., 15.)

IV. Hope of victory incites to duty. V. 58. "Therefore',' the logic of the future life is practical. Theories of the resurrection are out of place. The Lord's work is at hand. Here and now it presses on us. In it be settled, firm, active. Too many people are unsettled, and easily moved away from the great hope. (Col. i., 23.) Abound in the work, though the present results seem not abundant. The best of them may be in the soul of the worker. Were there no resurrection the labor would be in vain (vs. 13-17). The tally of sheaves is kept by the Risen Lord. Earnest Christian life is a series of victories. "Am I a soldier?"

May 18, The Uproar at Ephesus.—Acts xix., 23; xx., 12. **1884.**

Ephesus, the chief capital of Asiatic Greece, was large, rich, notorious for vices, and proud of being the special guardian of Diana's image and temple. How was it to become a new centre and strong capital of Christianity? The labors of Paul there, for three years, are briefly recorded, but vividly described. He tells us of peculiar trials (xx., 18–21). The Word of God grew and sent its branches afar into Asia Minor. Among the results in Ephesus were: 1. Many believers were converted from idolatrous pursuits (xix., 18, 19). 2. There was a bonfire of property and capital wrongly obtained and used. 3. Laborers were thrown out of employment. With a shrewd leader they would be dangerous (24, 25). 4. A conflict, not of labor against capital, but of both against Christianity. Our lesson begins with this reaction of Paganism against the religion of Christ, at Ephesus.

PRACTICAL AND DEVOTIONAL LESSONS.

I. The uprising. Vs. 23–25. "No small stir" is often made by men, when the Gospel interferes with their wrong trades and gains. A workman may start a social movement that will shake a city. Demetrius might have found better work than shrine-making. He spoke truly about the danger to his craft, but he wrongly assumed that his craft was right. Even now some men put business against religion, and bring zeal, influence, tact for leadership, and oratory into bad service. If the Gospel were thoroughly believed, some kinds of business would be "set at nought."

V. 26. "This Paul" had done these very things, but he would have said, "by the help of God." A fact may be used to inflame the worst passions.

Vs. 27, 28. The mob-orator assumes that the interests of his craft are identical with those of his religion and of his vast country, and that all depend on the shrine-business. "The world" has its leverage in his shop! The mob sets Diana versus Christ.

II. A wild assembly. Vs. 29–31. The Ephesian theatre—now "a wreck of immense grandeur"—was a terrible place for Paul's fellow-travellers, when they were dragged into it. He was not a man to leave them to the rage of perhaps 25,000 people. Even the chief of the Apostles had to learn that "prudence was the better part of valor" in times of peril. He yielded to good advice and entreaty—a wise thing always.

Vs. 32–34. Confusion is likely to be in a crowd where the majority know not why they came, nor what they want. It may be so in a Bible class. Well was it that Alexander—perhaps "the coppersmith"—set the mob to roaring for about two hours. Noise tore nobody to pieces, and Diana was as powerless as Baal. (I. Kings xviii., 26–29.) Time was gained for a wiser man to lay his plans and appear. Wrath is apt to cool as hours pass.

III. The wise town-clerk. Vs. 35, 36. An appeal to what an angry people know, and the concession of a fact, which cannot be denied, prepare them to listen. "To be quiet, and do nothing rashly," is

good advice to any one who is hasty, noisy and violent. Rash deeds and words often call for repentance.

V. 37. We always like to see a man of candor, fairness and humanity. If the clerk was a pagan, his defence of the missionaries was as surprising as it was manly and noble. The like is not always done by men who are not heathen. "These men" were not to blame if the truth bore hard on sinful employments and idolatry.

Vs. 38–41. Good sense is cooling to hot tempers. There are proper methods of redressing alleged wrongs. Courts of law are better than mobs for securing justice. Let public interests be discussed in a lawful assembly. For this one there was "no cause," but there might be "an account" required by the Roman emperor. The speech of this sensible clerk was like the reading of the riot act.

"He called
Across the tumult, and the tumult fell."

IV. A prudent departure. Vs. 1, 2, xx. It was wise for Paul to leave Ephesus, according to our Lord's rule. (Matt. x., 23.) It was kind in him, and comforting to the disciples there, to meet them and make the parting affectionate. Sad duties may be kindly done. Hasty flight might have brought unjust reproach on his cause. Not in vain had he labored in Ephesus (xx., 17–38).

May 25, **Liberal Giving.**—II. Cor. ix., 1-15. **1884.**

Paul wished the Ephesian elders "to support the weak," and to remember how the Lord Jesus said, "It is more blessed to give than to receive." (Acts xx., 35.) This principle he taught to the churches which he founded. The singular fact is that the missionary churches made contributions to the members of the mother church in Jerusalem. Missions paid. Paul postponed an intended journey to Rome and Spain, until he should first attend to "a contribution" (literally fellowship) "for the poor of the saints" (Rom. xv., 22–27), and thus promote the unity of all Christians. To this same fund he had wished the Corinthians to contribute (I. Cor. xvi., 1, 2), but they had delayed the gift. The renewal of his plea covers our present lesson.

PRACTICAL AND DEVOTIONAL LESSONS.

I. Ministering to saints. Vs. 1, 2. Not here by preaching, but by giving. A good way to preach, and this is a ministry for all. The saints were not extraordinary Christians. Many of them were poor on account of social condition, or conversion from sinful employments, or persecution. Forwardness in liberality is worth telling afar. Zeal in giving stirs up other souls.

II. Reminders of duty. Vs. 3–6. "You told me only once," was a lad's excuse for delaying an errand. The Corinthians were told twice, and the second time the request filled two chapters (I. Cor. xvi., 1, 2; II. Cor. viii., 9). Also brethren were sent that "ye may be ready." Very much of our human nature was in those Corinthians. If a man can boast of us, let us not disappoint his hopes. It is wise to have our bounty made up beforehand. (I. Cor. xvi., 2.)

III. Reasons and rules. Paul does not require tithes, whatever be "the Scripture rule of giving." He does not command, but he earnestly requests the free offering (viii. 8). He urges motives of love, gratitude, and reward. V. 6. As the sowing, so the harvest. What a man sows, *that* shall he reap. This is true, not only in moral life, but in Christian charities, and in the support of teachers. (Gal. vi., 6, 7.)

V. 7. The motives should be love, dutiful purpose, gratitude (Rom. xv., 27) and cheerfulness. A gift made with a grudge, or a groan, shows a mean spirit. If wrung from us by necessity, it may betray avarice. If we and our all are consecrated to the Lord, our gifts will be spontaneous (viii. 1–5).

IV. Results. 1st. The giver is enriched. Vs. 8–11. The wise and cheerful giver shall have the more to give. God is able to grant him abundance. Tithe-givers say that this is proved by experience. A beneficent spirit promotes economy and prevents waste. A good man said, "I spend little on myself, that I may give more to worthy objects." In ancient times almsgiving confirmed righteousness (v. 9). We may pray that others may be blessed by their liberality (v. 10). 2d. Thanks are rendered to God (vs. 11, 12) by collectors and recipients. 3d. The needy are supplied (vs. 12, 13). As we give, they live. 4th. The recipients glorify God (vs. 13, 14), for your obedience to the Gospel, your generosity (fellowship in benefits), and by their prayers for you.

V. The great gift. V. 15. "God gave

His Son" to us in our spiritual poverty. For us, the Son made Himself poor (viii., 9), that we might have the riches of grace and glory.

It seems clear that Paul came to Corinth, wintered there, and, with certain brethren, carried "the alms to his nation." (Acts xxiv., 17.) Happy was he, and glad were the poor saints, when he "sealed to them this fruit" of Gentile faith and love!

Christian Edification.

More Spiritual Life.

By John Hall, D.D. (Presbyterian), New York.

It is a hopeful sign that ministers and churches are dissatisfied with the present condition of things. The very discontent is a sign of life, for absolute deadness does not realize its own condition. Our self-complacency is being driven away. Now what are we to do? There are agencies which, deriving their inspiration from organized churches, do good work outside church-lines, the value of which will be variously estimated. But the burden of the guidance, the maintenance —even in the matter of money—and the utilization of the results, of such agencies all comes, in the end, on the churches. Therefore we may properly consider the question, "What are we to do?" as a question for the churches.

There are certain outward arrangements which we are not to disregard. He who directed the disciples, regarding the "small ship that should wait on Him," would not have us disregard convenience and the fitness of things in the concerns of worship and public teaching. Our church edifices, for example, should be adapted to their ends, and as faultless in everything connected with them as a business man, who is also a Christian, should be on the business side of his life. Debts should be cleared off; the temptation to employ mean and questionable methods of raising money, and to plead "necessity" as the justification, should be removed, and that indefinite, but quite real, moral character, which belongs to a building, should be secured. There is a real consecration—irrespective of any form, having its place in the feelings and associations of the people—which every church building ought to have. There are meetings, secular and social, to which in themselves no reasonable objection exists, which yet I would not have in the church building. Men and women find it hard enough to concentrate their thoughts on divine things in God's house, without having the task made still more difficult by partisan or ludicrous associations with the place. It will probably be found that even in the orderly towns of New England evil has sometimes come from disregard of this principle. There was good enough reason to protest against an inherent and communicated sacredness in places. But "too far east is west;" and reactions are sometimes in need of regulation.

That there should be able, capable ministers in the churches is theoretically admitted on all hands. Proof of it is a waste of words. But they should be *in* the churches, not about them, or among them, and not—like swallows in the autumn—perched on their roofs and looking around the horizon, meditating the time and direction of their next flight. For this excessive ministerial migration the churches are to be blamed in part; but they are not wholly responsible. They should so arrange that the minister shall be free to lay out all his strength on his work; and they are often narrow and impolitic in making a calculation, which is not commonly made touching the lawyer or physician, on "how little can he live?" But there is frequently a want of tenacity of purpose in ministers themselves. Instability in any calling impairs confidence. Ministers who are frequently changing from church to church, and even from denomination to denomination, have to deal with human nature as it is, like other men, and must not wonder if they have not that subtle, but very real, influence which

comes from "holding on" in any line of life, and not least in the pastoral work.

It is assumed that the Gospel is preached in appropriate ways. But this is not always the case. Men who hold and believe it sometimes assume the knowledge of it on the part of their people, and discourse with more or less eloquence and originality on side issues. Sometimes the preacher says in effect: "You all know the message of salvation. I do not need to state it, but I am about to show you how reasonable and right it is." And his demonstration proceeds. If it is clear and convincing, what then? The people who hear him did not need that argument. They would sometimes say: "Why, I never doubted that." The persons who do require that argument are not usually in the pews. But if the argument is not lucid and convincing, if its logical and dialectic phrases and forms are not seen through by the hearers, there is danger that the unsatisfactoriness of the effort may be confused in the hearer's mind with the merits of the case, and it may even be suggested to some that it is a bad omen for the Gospel if it needs to be thus defended.

There is none too much preaching of the Gospel, as the Gospel. Its themes are varied enough to keep away monotony. Its elements are sufficiently numerous and distinct to employ the highest mental powers, and the utmost culture. It has in itself the attractive and constraining force of all high moral qualities—justice, holiness, magnanimity, mercy and infinite love. The fatherhood of God, the grace of Christ, the comforts of the Holy Ghost, all the realities of man's present life, all the possibilities of his future, come within its range in the Scriptures, and in their exposition. But above all this is to be remembered, that it is not our acute analysis of thought, our poetical and æsthetic views, our philosophy, even our sacred philosophy, that have the guarantee of the presence and the blessing of Christ. His word, His Gospel, *as His*, He has promised to make effectual, and just as far as we are in the way of obtaining the fulfilment of that promise may we expect solid success—success that will bear the test of the Judgment Day and of eternity.

Threnody.

By H. R. Palmer, Mus. Doc.

List, the song,
Mournful song,
Its sad notes steal along;
Hark! the strain
Comes again,
It tells its tale of woe and pain.

All alone;
Loved ones gone;
Life's fondest hopes o'erthrown;
Dark the way;
Not a ray
Can penetrate this deep dismay.

But arise,
Lift thine eyes.
Behold how bright the skies;
God is near;
Never fear,
He will the broken-hearted cheer.

MISSION FIELDS

Eighty Years of Indian Missions.

By D. Valentine, D.D. (Pres'n), India.

Those who assert that missions have been a failure lay themselves open to the charge of culpable ignorance, if not wilful perversion of the truth. Eighty years ago the fires of Suttee were publicly blazing, even in the presidency towns of Madras, Bombay, and Calcutta, and all over India. Upon these fires the screaming and struggling widow—in many cases herself a mere child—was bound and burned to ashes with the dead body of her husband.

Eighty years ago infants were publicly thrown into the Ganges as sacrifices to the goddess of the river. Eighty years ago young men and maidens, decked with

flowers, were slain in Hindoo temples before the hideous idol of the goddess Kalee, or hacked to pieces as the Meras, that their quivering flesh might be given to propitiate the god of the soil. Eighty years ago the cars of Juggernaut were rolling over India, crushing hundreds of human victims annually beneath their wheels. Eighty years ago lepers were buried alive; devotees publicly starved themselves to death; children brought their dying parents to the banks of the Ganges and hastened their deaths by filling their mouths with sand and water of the so-called sacred river. Eighty years ago the swinging festivals attracted thousands to see the poor writhing wretches, with iron hooks thrust through the muscles of their backs, swing in mid-air in honor of the gods.

For these scenes that disgraced the India of eighty years ago we may now look in vain. Every one of these changes for the better is due either directly or indirectly to the missionary enterprise. They were missionaries and the friends of missions who brought these tremendous evils to light. Branded as fanatics and satirized as fools, they ceased not until one by one these hideous crimes were crushed out by the strong arm of the legislature. Just so we will not cease to agitate until the accursed opium trade and other evils cease to exist.

Eighty years ago there was not a single female school in the whole of India. At the Decennial Missionary Conference, held in Calcutta during the first week of 1883, Dr. Newton, of Lahore, said: "When I came to India in 1835, a young lady also came, under the protection of my wife and myself, to aid in that part of the work which relates to females · but soon after our arrival in Calcutta she was informed, by the missionary who had preceded us to Lodiana, that there was no work there for young ladies, and so it would be useless for her to go—and she did not go!" Eighty years ago not a single book-shop existed out of Calcutta, and these were only for the sale of a few English books.

Eighty years ago and our native Christians could have been counted by tens, and the missionaries themselves, few in number, were liable to be turned out of the country at any moment as dangerous characters! The missionary enterprise a failure! It is a failure in the same sense as Christianity at the end of the first century was a failure! It had not then, nor has it yet, completed its triumphs. But it had entered upon its work—the nations that opposed or threw it out have ceased to flourish, many of them have ceased to exist, and those that accepted it have basked beneath its smile! In India Christianity has entered upon its work.

The Bible has been translated into almost every one of its languages. Millions of tracts and books in the vernaculars of that great land are now in circulation. Mission schools in which the Scriptures are read are scattered up and down through the country.

The number of Foreign and Eurasian Female Mission agents is 541, with a staff of 1,944 native female missionaries, while the total number of female pupils was at the end of 1881, 65,761. Now the Zenanas, that masterpiece of satanic ingenuity, are opening before the Zenana teachers and female medical missionaries. Statistically, the progress of the native Church in India is represented by the following figures: In 1851, there were 91,000 Protestant Christians; in 1861, 138,000; in 1871, 224,000; and in 1881, 417,000. This represents an increase between 1851 and 1861, of about 53 per cent.; in the next decade it was 61 per cent., and in the last decade 86 per cent.

What reason have we for raising our Ebenezer and saying, "Hitherto hath the Lord helped us"?

But there is still another side to this great question. The harvest truly is plenteous, but the laborers are few, oh! how few. In India we have a population of nearly, if not altogether, 300,000,000 of people—a population as large as that of the whole of Russia, Turkey, Germany, France, Austria, Hungary, the United States of America, and the Kingdoms of Great Britain and Ireland all put together —with a mission staff of only 586 foreign ordained agents, with a native agency of 461. Truly may we exclaim: What are

these among so many? Take the following as examples of how this agency is distributed:

Within a hundred miles of Calcutta—the capital of India, the city of palaces—we have Burdwan, with 3,500 square miles and a population of one and a half millions of people, with only one European missionary and nine Christian helpers; Bancoorah, an adjoining district, with a population of one and a half millions, with one European missionary and ten Christian helpers; Beerbhoom contains half a million of people, and has three missionaries with nine Christian helpers; Moorshadabad contains about a million of people, and has three missionaries with four Christian helpers. These four districts are a fair sample of how feebly vast population districts are occupied.

Nor is even this all. Bogva has half a million of people; Malda a like number; Pubna has nearly a million of people—living in 2,792 towns and villages. These three districts are within a day's journey of Calcutta, and yet no Church in all Christendom has a single missionary laboring in them. In Bengal proper there are upward of 22,000,000 of Mahomedans—our fellow-subjects—and yet in Bengal there is not one single male missionary who knows the Arabic language (the language in which the Koran is written), or the Mahomedan controversy, or is specially devoted to work among these people. These are facts of a sufficiently startling nature, and are well calculated to make each of us pause and consider our own individual responsibility for this state of matters. "Go ye into all the world and preach the Gospel unto every creature" are words addressed by our Blessed Lord and Master to every one who is called by his name. God grant that each of us may apply these words to ourselves, and that the answer of many a heart may be, "Here am I, Lord; send me."

PRAYER MEETING SERVICE

How to make it Interesting and Profitable.

By Rev. J. H. Elliot (Presbyterian).

I. Arrange matters so as to have all take part. This the pastor can do by having it distinctly understood that all prayers and talks shall be short, first setting an example himself, and then by going to those who are backward and timid about doing anything, and privately encouraging them to read a promise or make a short prayer. Very often these timid ones hold back because they despair of making such a prayer as Brother Tedious, or such a long talk as Brother Prosy. Sometimes they hesitate because the pastor has not invited them to take part. Yet these very timid ones often make the best of workers when they are developed. If a few are inclined to do all the talking it is a good plan to make a selection of two or three, and after telling the chapter to be read, ask them to be ready to say a word just as quick as they get the opportunity. In this selection different persons should be called on, old and young, until every member of the church takes part.

II. Let the people know the subject in advance. Announce it from the pulpit for instance, and ask all to come prepared from the Word of God to give some thought. Encourage them to bring their own Bibles with them, and to follow in the reading of the lesson or Scripture quotations. This will familiarize them with a practical use of the Book, and so make it more real and precious to them.

III. Let the singing be spirited and frequent. It is not wise to sing more than two or three verses of a hymn at one time, and the singing should be in charge of a consecrated Christian man, who can select and announce suitable hymns when needed. A great deal depends on their appropriateness to the thought of the moment. A good meeting can be spoiled by singing "Am I a soldier of the Cross,"

when "Simply trusting every day," should be sung. Both hymns are good and scriptural—it is simply a question of appropriateness.

IV. A great deal of the success of a prayer meeting depends on the way it is opened. The pastor should avoid anything stiff or formal—sometimes it is wise to sit while giving out the first hymn, or even while the lesson is being read. One of the most interesting meetings I ever attended was opened in this way, and when the pastor, who led, came to read, he simply (while still sitting) pulled a little Bible out of his vest pocket, and read in a most natural and unaffected way. It was so natural and easy that everybody seemed to feel at home at once.

V. Encourage the people to send written requests for prayer, or to present special cases. This will serve to give something definite to pray for, and will almost invariably lead those who present such subjects for prayer to take a greater interest in the meeting themselves.

VI. Don't fail to make the people feel that it is *their meeting*, and that they are responsible for its success. The pastor has an opportunity twice on the Sabbath, at least, to instruct his church on theological points, but the prayer meeting belongs to the people peculiarly, and just in proportion as they take an active part in making it a success will they be interested and qualified to engage in all departments of church work. I have in mind two sister churches in a certain city. At the first (with a membership nearly double that of the second), the pastor did nearly all that was done, and had an average attendance of about fifty at the prayer meeting. At the second, the pastor was wise enough to draw all into taking part, doing nothing himself but to give the key-note, keeping the meeting in line, and add a few words at the close, by way of gathering up and emphasizing the best thoughts of the evening. The result was an average attendance of over three hundred persons at his prayer meeting.

VII. Make the prayer meeting the social gathering of the church, and let the membership be drilled into speaking to one another and to strangers. Some one has said that the best part of most prayer meetings is where at the close the company gather around the stove or the door in a social chat. It ought to be that no one could go to his own prayer meeting without feeling he was one of the family, and experiencing all the freedom of home.

THE PULPIT TREASURY IN THE FAMILY.

Family Training.

By Charles Stanford, D.D. (Baptist), London.

Little children are great mysteries. Occasionally their own parents understand them less than do the lookers-on. "The child shows the man, as the morning shows the day;" but these have not always eyes to see it. Sometimes the home estimate is merely that of instinctive, unreasoning favoritism. When at school, the youthful immaculates are too sacred to be touched by discipline. In their studies, if they fail to hit a mark, they only just miss it; if they fail to win a prize, it is only by some accident that makes defeat more glorious than victory. "Every crow thinks its own bird the whitest."

(1) Cultivate the faculty of *thoughtful and discriminating judgment of character.*

Sometimes a parent is unfairly severe in judgment: "Look at my children—was ever father tried as I am?" he asks. We answer, They are bad, that is the truth; but look at yourself. Remember that there is such a thing as a "bad sort," and such a possibility as the transmission of tendencies. Be hopeful; for, if you have been divinely taught, your children, who take after you, may be. Sometimes, what looks like rudeness in a child is only frankness — wanting education; what looks like boldness is only shyness—needing encouragement, and it is best not to admonish a barometer with a crowbar; what looks like obstinacy is only a strong will, and the beginning of all strength; what looks like winsome amiability is dan-

gerous weakness, and may be the beginning of all villanies; what looks like "infidelity" is often only cutaneous; what looks like evil in the character is often not so very evil, and the faults that fret you are faults of rawness, that will cease when the fruit is ripe; what looks like want of feeling may be the sign of feeling in excess, telling of many a wet pillow, and many a longing to touch your hand in the night; what looks like the absence of religious impression may mean the presence of it. You think that the child mopes, or is out of health, or out of temper; but this is from your own lack of sympathetic insight. You are slow to perceive that the Lord has been calling him, and are ready to say, as was said to the inspired little Levite, "Lie down again, my son."

Whatever hand may have the immediate care of young souls—whether that of a parent, or of a deputy through whom the parent acts—there is the same need of this discriminating faculty, or there will be a train of sad consequences; whatever hand may strike a wrong key-note of life, it will put all the life out of tune; whatever hand may make a mistake in setting the copy, that mistake will be faithfully repeated on to the bottom of the page; whatever hand may drop the baby, although only the hand of a "nurse" (II. Sam. iv., 4), poor little Mephibosheth may be "lame in both his feet" to the end of his days; or, what would be infinitely worse, lame in all his faculties.

(2) I now invite you to consider the function of *happiness* in family religion. We have to guard the natural happiness of children, gently to guide it, and to use it as an instrument for alluring them into the way of life. As to the amusements that make for this happiness, I am not furnished with a prospectus; but it seems to me that the little ones, while still fresh from heaven, earth still a wonderland, and life still a novelty, are best left very much to their own devices. They are very much as they were when Jesus (I reverently say it), with eyes of laughing love, watched the airs and graces of children sitting in the market-place calling one to another and saying, "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." They will weave their happiness out of simplest materials, never fear; and when you meet with a child who is hard to please, it is generally because, by stimulants to merriment, by costly novelties, or by some forcing apparatus, the stupid elders have been trying to make his happiness for him, instead of leaving him to make it for himself. Let it be understood that home, though the realm of order, is no mere Gibraltar of propriety. Far as possible, let the young artist, or naturalist, or mechanist have facilities for making this charmed spot the centre of his own favorite experiments; let him, if it can be so, make a league with certain fowls of the air or beasts of the field; let each one who has the bias, learn singing, or the rare art of reading aloud, and let each one be trained to join in the "give and take" of talk in the family ring.

A grand help to this happiness may come from the right education of young wit and humor. Our youngsters are apt to show, in connection with the quick sense of the happy, a keen love of the laughable in life. "This," says a Cromwellian sage, "is not a good thing when a master quality, but only when it attendeth on other perfections." Yes, it is a great good only when under the law of something greater. It is the bloom on the fruit, the sparkling foam-bell on the deep river of life; but the bloom alone will not feed, the sparkle alone will not refresh, and mere froth is mere weakness. Life that is fed on flippancies will never work the work, nor fight the fight, of glorious manhood. A frivolist is a grievous disappointment to a philanthropist; he may look like a true man, but he is not one; he only reminds us, says some sage, of an abandoned hull now and then picked up at sea, with only a monkey on board. This over-valuation of the ludicrous appears to me to be a modern fashion and a growing fault. There is now, more than of old, a constant reference to, and rage for, the comic element; it marks the most popular recreations, and the most popular books; much of our serial literature is spiced with comedy, or it would not cir-

culate—solid subjects are voted dull, and books without amusing things in them are books without readers.

The effect of this on the juniors is bad. Accustomed to acquire their very information in the disguise of amusement, they are prone to reject that which is presented under the aspect of study and labor; the steel gradually gets rubbed out of their character, and it insensibly loses its vital spring.

Light from the Orient on Bible Texts

The Israelites and their Heathen Neighbors, the Phœnicians.

By J. L. Porter, D.D., LL.D., President of Queen's College, Belfast, Ireland.

Although the Israelites were a most exclusive people, yet they were frequently brought into contact with neighboring tribes and nations; and the effects of that contact upon their character, habits, pursuits, religion, and language were often remarkable and far-reaching.

One can trace those effects in every book of the Bible, and it sometimes happens that incidents recorded by the sacred writers which appear strange and almost incredible, are strikingly illustrated by contemporary history or by antiquarian discovery. It is this that historical research sheds light upon Scripture, and that the exhumation of the long-entombed monuments and records of primeval peoples of Asia tend more or less to elucidate the sacred narratives.

Then, again, the Oriental student well knows that some of the aboriginal races which live in or near Palestine, and who left on the Israelites the impress of their morals and manners, are to this day represented by their lineal descendants, and that the lapse of three thousand years and more has produced little change upon them. One still sees in Palestine the primeval costumes and mode of life, and one still hears the primeval language and mode of expression. Standing in an Arab encampment one has around him just such scenes as those amid which Abraham lived at Beersheba and Jacob at Mesopotamia. Wandering among the nomad tribes on the borders of Bashan, one becomes familiar with the strange incidents and sudden raids such as those which left Job a beggar. Mingling, too, as I have often done, with the wild Druses and Metawileh in their mountain fastnesses in Southern Lebanon, hearing of their mystic religious rites, relics of Baal worship, and witnessing not unfrequently their deeds of blood, one can more fully understand the old tales of Jael's treachery, and of the death struggles of Joshua and Deborah and Barak with the Canaanites of Hazor; and one can easily comprehend how intercourse with those tribes gradually debased the character and corrupted the language of the Jews of Galilee, until at length "Galilean" and "Nazarene" became terms of reproach throughout Israel.

My object in this paper, and others which may follow, is to give some examples of the way in which the Israelites were influenced by neighboring peoples. The revelation contained in the Bible is historical, and many of its strange incidents and narratives are strikingly illustrated by its study of ancient history. In my notices I shall follow a geographical order, because I find that the character and pursuits of the several peoples were largely moulded by the geographical position and physical features of the countries they inhabited.

Along the coast of Syria, from Mount Casius to Carmel, runs an irregular strip of plain, nowhere more than four miles, often not half a mile wide, hemmed in throughout its whole length by rugged mountains. This plain is the Phœnicia of antiquity, and on, or near to its shore stood the commercial cities of Tyre and

Sidon, Gebal and Berytus, Accho and Arbad. Phœnicia was a Greek name, derived from "palm trees," which grew luxuriously on it. Its primeval Semitic name was *Canaan*, probably signifying "Low Country;" but, in time, this Hebrew appellation was given to the whole region between the Jordan and the Mediterranean. It is worthy of note, that Phœnicia's chief city, *Tyre*—from *Tsur*, "a rock," on which the city was built—gave its name, in the softened form *Syria*, to a large section of Western Asia. (See Genesis x., 15–19; xii., 5–7.)

The Phœnicians were already a noted people, and Sidon was a powerful city in the time of Abraham (Gen. xiii., 12); and between that period and the Exodus, their influence spread over Western Asia, Greece, and the whole shores of the Mediterranean. They were the founders, and for a long period, the leaders of commerce. They were also celebrated for their early attainments in science, art, and manufacture. Tradition assigns to them the honor of first introducing letters to Greece; and there can be no doubt that the Hebrew as well as the Greek characters are of Phœnician origin. Their knowledge of geography opened up to them land and sea alike. Their caravans traversed Asia, and their ships were found in every port of the known world. Their scientific acquirements made them and kept them masters of commerce and navigation, to whom other nations had to look for instruction. They imported the richest products of distant lands—spices, gold, and precious stones from Arabia and India; emeralds and corals from the Red Sea; silver, iron, and copper from western Europe; fine wool from Central Asia; and these they were able, by their own unrivalled taste and skill, to work into ornaments and arms and vases and goblets and robes of such exquisite beauty that they excited universal admiration. (See Ezek. xxvii.) Homer speaks of a silver goblet, cunningly wrought by a Sidonian artist, which Achilles gave as a prize in the race; and he describes a flagon of silver, edged with gold, which the king of Sidon presented to Menelaus. He tells us also of a gorgeous robe, embroidered by Sidonian women, tendered by Hecuba of Troy as a peace offering to the Goddess Minerva. Recent discoveries have shown that Homer's laudations of the artistic genius of the Phœnicians of that early age were not exaggerated. Examples of their works, chaste in design and admirable in execution, have been found in the temples of Cyprus and tombs of Mycenæ. One sees, too, at the present time, in the silversmiths bazaars in Damascus, articles closely resembling, in style and workmanship, those manufactured by the ancient Phœnicians, showing how art and handicraft, like most other things, remain unchanged in the East. I have been much interested in comparing the ancient with the modern, which I have been able to do both in this country and in Syria, having had many opportunities of inspecting modern articles while resident in the Levant, and having been so fortunate as to procure in Cyprus and Phœnicia some good specimens of ancient manufacture.

The Site of Calvary.

By Philip Schaff, D.D., LL.D. (Presbyterian), New York.

Mr. Schick, a German architect, who from thirty years' residence in Jerusalem is perfectly familiar with its topography, locates Calvary about ten minutes' walk northwest of the Damascus gate near the Grotto of Jeremiah. It answers all the conditions of the biblical narratives; it is outside of the city (John xix., 17; Matt. xxviii., 11; Heb. xiii., 12); yet near the city (John xix., 20); near a thoroughfare and exposed to the gaze of the passing multitude (Comp. Mark xv., 29, and John xix., 20) on an elevation (hence the name "Skull," or "Place of a Skull") and surrounded by rocks and caves well suited for tombs (Comp. Matt. xxvii., 60; John xix., 41). But this is merely a conjecture. God buried his servant Moses out of the sight of men and the reach of idolatry. So it may be best that the real locality of the crucifixion and resurrection is unknown, and thus kept from desecration by idolatrous superstitions and monkish impostures and quarrels. The apostles and evangelists evidently made little account of the earthly spot; they fixed their eyes of faith upon the great facts and upon the everliving Christ in heaven. The crusaders sought Him among the dead, and thousands of pilgrims do so now. But the voice from heaven declares, "He is not here; He is risen"

"All is right that seems most wrong,
If it be His sweet will."

Heaven will be the sweet surprise of a perfect explanation.—*Dr. R. Price.*

Old truths are always new to us, if they come with the smell of heaven upon them.—*Bunyan.*

My grand point in preaching is, to break a hard heart and to heal a broken heart.—*John Newton.*

Trouble and perplexity drive me to prayer, and prayer drives away perplexity and trouble.—*Melanchthon.*

Let me find in Thy employ
Peace that dearer is than joy;
Out of self to love be led,
And to heaven acclimated.
—*J. G. Whittier.*

Mourning after an absent God is an evidence of love as strong, as in rejoicing in a present one.—*F. W. Robertson.*

Since I began to ask God's blessing on my studies, I have done more in one week than I have done in a whole year before.—*Payson.*

True repentance has a double aspect; it looks upon things past with a weeping eye, and upon the future with a watchful eye.—*South.*

Extraordinary afflictions are not always the punishment of extraordinary sins, but sometimes the trials of extraordinary graces.—*Matthew Henry.*

The first place Paul preached at in Europe was a riverside; the second in a dungeon at midnight. Truly God is not confined to temples built with hands.—*McDuff.*

Nothing else is to be called the business of life at all. I am extreme, you may think; but this is liberty and life to me—to know Christ.—*George Macdonald.*

Believers may grieve the Spirit; unbelievers resist Him. The grieving may be unconscious; the resisting is always conscious.—*Andrew Bonar.*

The man who has in him the elements of a worker for Christ will find a field or make one. Paul, when a prisoner, made converts in Cæsar's household.—*Spurgeon.*

Faith, though weak, is still faith; a glimmering taper, if not a glowing torch; but the taper may give light as truly as the torch, though not so brightly.—*H. Muller.*

Faith is the root of all blessings. Believe, and you shall be saved. Believe, and you must needs be satisfied. Believe, and you cannot choose but be comforted and happy.—*Jeremy Taylor.*

The only effectual cure of unbelief is to *act.* Every step towards Christ kills a doubt. Every thought, word, and deed for Him carries you away from discouragement.—*Theodore L. Cuyler.*

The true Christian is like the sun, which pursues his noiseless track, and everywhere leaves the effect of his beams in a blessing upon the world around him.—*Luther.*

"All we want in Christ we shall find in Christ. If we want little, we shall find little. If we want much, we shall find much; and if in utter helplessness we cast our all on Christ, he will be to us the whole treasury of God."—*Bishop Whipple.*

Whatever speculative interest the question of another probation may have for others, it has none whatever for me. I have a sufficient season of grace, and by God's good help I mean to use it for my salvation.—*Dr. Deems.*

The surest method of arriving at a knowledge of God's eternal purposes about us is to be found in the right use of the present moment. Each hour comes with some little fagot of God's will fastened upon its back.—*F. W. Faber.*

Whatever be the frame of our minds, and whatever service we render unto God, we are invariably to fix our thoughts on the atonement of Christ, as the only means whereby our persons or our services can find acceptance with God.—*George Bush.*

To attempt to serve God without love is like rowing against the tide. But love oils the wheels and makes duty sweet. The angels are swift-winged in God's service, because they love Him. Jacob thought seven years but little for the love he had for Rachel. Love is never weary.—*Watson.*

O for the angel from heaven to trouble the pool of our stagnant church life and make it a Bethesda! Then would the lame, halt, and withered crowd its porches waiting for the moving of the water. O for the habit of expecting the power of God to be seen in every service of worship! How would the prayer of faith cast out the giant Anakim of unbelief, that slumbers in our pews and sometimes mounts even our pulpits?—*Dr. A. T. Pierson.*

ILLUSTRATIVE SELECTIONS

1. Pharisaic Religion.—LUKE xviii., 9.

Rousseau dared to say that when the balance was struck between him and God he expected it would be in his favor. "I have worked much and untiringly," says Victor Hugo; "I have been able to pay my debt to God and to do what He expected of me."

2. The Christian a Servant.—JOHN xiii., 13.

Dr Muhlenburg gave a beautiful illustration of obedience to his Master when he once took up a tray of dishes in St. Luke's hospital and carried them down to the kitchen. Some one meeting him, and protesting against his doing such menial work, he quickly said, "What am I, but a waiter in the Lord's hotel?"

3. Christ's orders.—MATT. xxviii., 19, 20.

"Sir," said the Duke of Wellington to an officer who urged the impossibility of executing the directions he had received, "I did not ask your opinion; I gave you my orders, and I expect to have them obeyed." Such should be the obedience of every follower of Jesus Christ. The words which he has spoken are our law, not our judgments or fancies. Even if death were in the way, it is

Not ours to reason why,
Ours but to do or die.

4. Human Forgiveness.—ROM. xii., 19.

A traveller in Burmah, fording a river, found his body covered all over with leeches, busy sucking his blood. He began to tear the tormentors from his flesh, but his servant told him that his wounds would be poisoned unless the leeches dropped off spontaneously. The servant prepared a bath with healing herbs and directed his master to lie down in it. As soon as he bathed in the balsam, the leeches dropped off. You must bathe your whole being in God's pardoning mercy, and enemies—these venomous creatures, will let go their hold.

5. Gratitude for Redemption.—I. COR. vi., 20.

A gentleman, visiting a slave-mart, was deeply moved by the agony of a slave-girl, who had been delicately reared, and feared that she should fall into the hands of a rough master. The gentleman inquired her price, paid it to the slave-dealer, then placed the bill of sale in her own hands, telling her that she was free, and could now go home. The girl could not realize the change at first, but running after her redeemer, cried, "He has redeemed me! he has redeemed me! Will you let me be your servant?" How much more should we serve Him who has redeemed us from sin, deat , and hell!

6. The Indispensable Garment.—MATT. xxii., 12.

Some officers in Her Majesty's service were invited to attend the marriage of an Eastern magnate. They went in full-dress uniform; but the servant at the door said, "You cannot enter, gentlemen, without you have on the wedding garment." "Oh, yes; we can go anywhere in this uniform," rejoined the officers; "we can even go to Her Majesty's receptions in it." "I can't help that," was the servant's answer; "you must put on the wedding garment, or you cannot enter." He reached up to some robes hanging on the wall, and gave them one each, which they at once put on, and then entered. This incident vividly explains the seeming injustice of the host at the feast in the parable. Wedding garments were *provided free of cost* to those who entered, and for visitors not to avail themselves of the provision made for them was to commit a breach of courtesy, and slight and *insult the host.* So is it with the Righteousness of Christ. There is no entering heaven without it, whatever uniform we may wear. But, thank God, it is provided for every willing sinner, entirely free of cost.

7. Redeeming the Time.—EPH. v., 19.

Two men stood at the same table in a large factory in Philadelphia working at the same trade. Having an hour for their nooning every day, each undertook to use it in accomplishing a definite purpose; each persevered for about the same number of months, and each won success at last. One of these two mechanics used his daily leisure hour in working out the invention of a machine for sawing a block of wood into almost any desired shape. When his invention was complete, he sold the patent for a fortune, changed his workman's apron for a broadcloth suit, and moved out of a tenement-house into a brown-stone mansion. The other man—what did he do? Well, he spent an hour each day during most of a year in the very difficult undertaking of teaching a little dog to stand on his hind feet and dance a jig, while he played the tune. At last accounts he was working ten hours a day at the same trade and at his same old wages, and finding fault with the fate that made his fellow-workman rich while leaving him poor. Leisure minutes may bring golden grain to mind as well as to purse, if one harvests wheat instead of chaff.

The native Christians of Bengal have increased, chiefly by conversion, at the rate of 64.07 per cent. since the census of 1872.

One hundred and thirty-nine new members were received into Dr. Talmage's Brooklyn Tabernacle at the recent communion, making the present membership 3,107.

In 1882 the baptisms among the Telugus of India, where the labors of the Baptist missionaries have been so successful, averaged 200 a month. There are over 20,000 church members among them.

The Legislature of New York has passed, and the Governor has approved, the temperance educational bill having special reference to instruction henceforth in the public schools in the State concerning alcohol.

The various branches of the Evangelical Alliance in Europe and this country have been compelled to abandon the idea of holding a General Conference at Stockholm, Sweden, this year, on account of the opposition of the hierarchy of the State Lutheran Church.

There are in New York 13 schools for Chinese, in connection with as many churches, in which there are 670 scholars enrolled, with an average attendance of 350; there are 25 communicants. In the 9 schools in Brooklyn there are 240 scholars, with an average attendance of 175; 14 are communicants.

In the City of Damascus, which contains a population of 200,000, a missionary reports "that in many of the Mohammedan houses groups of men are gathered to read and study the Bible, and while engaged in discussion the inmates of the harem had gathered about the windows and listened, and seemed much interested."

During the present century 150,000,000 copies of the Bible have been printed in 226 different languages. We have now 5,765 mission stations in heathen lands, with 6,696 ordained missionaries. This is a tenfold increase in eighty years.

The North German Missionary Society has sent out five new missionaries to its stations on the Gold Coast. It has modified its plan of work so that two of the stations are supplied wholly with colored laborers, and the European missionaries are concentrated at the other stations. The station at Ho, which has long been deserted, is to be resumed. The society has now seventeen colored helpers, many of whom are very active and industrious.

There are in the Turkish Empire the following missionary agencies: Thirty central stations, five colleges for giving ordinary education, and others for theological purposes; 121 churches, 400 preaching stations, 900 pastors, teachers and other Christian workers; 60,000 regular attendants at their places of worship, of whom ten thousand are communicants.

Recent intelligence informs us that the whistle of the locomotive engine will soon reverberate among the hills of Galilee and roll, in echo, along the banks of the Jordan. The preliminary survey for a railroad has been made from the Mediterranean Sea to Damascus. It is to cross the Kishon, hug the foot of the Carmel Range, pass close to the hills of Galilee and detour to the plain of Esdraelon. Nazareth depot will be 12 miles from the town. A fine railroad bridge will be built over the Jordan, crossing which the road will follow the river to the ridge overlooking the western shore of the Sea of Tiberias. Thus far the route is determined. The company has secured the right to put steam tugs upon the Lake of Tiberias.

The growth of the various missions of the principal societies in India is exceedingly interesting and encouraging. Beginning with Baptists, who were earliest in the field, we find that from 1850 to the present time their converts in all the missions of the Baptist societies of England and America in India, Ceylon and Burmah have increased from about 30,000 to upwards of 90,000; those of the Basle missions of Germany have multiplied from 1,000 to upwards of 6,000; those of the Wesleyan Methodist missions of England and America from 7,000 to upwards of 12,000; those of the American Board from 3,000 to 13,000; those of the Lutheran Church, belonging to five societies, from 4,000 to upwards of 40,000; those of the Presbyterians of Scotland, England, Ireland and America from 900 to 10,000; those of the London Missionary Society from 20,000 to 48,000; and those in connection with the Church of England from 61,000 to 164,000.

In Rome there are 180,357 inhabitants. Besides the Pope and his cardinals there are:

Bishops	34
Priests	1,333
Monks	2,404
Friars	1,872
Nuns	2,700
Deacons	850
Total	9,193

Under this religious fraternity, by the government statistics of 1870, up to which time the papel government was supreme, nearly one hundred and twenty thousand of the inhabitants could neither read nor write.

TEACHING OF THE TWELVE APOSTLES: Recently discovered and published by Philotheos Bryennios, Metropolitan of Nicomedia. Edited with a translation, introduction and notes by Roswell D. Hitchcock and Francis Brown, Professors in Union Theological Seminary, New York. New York: Charles Scribner's Sons. Price 50 cents.

This pamphlet of thirty-eight pages contains what is believed to be a document of the second century found some years ago in a library in Constantinople. It rehearses what the writer conceived to be the teachings of the founders of Christianity in several matters of faith and government. These differ in some one or more particulars from the creed and practice of each of the denominations of Christendom. While scholars seem agreed regarding the authenticity of the document, they must also concede that it has no authority as an infallible guide and is of interest and importance only as a very ancient manuscript, used probably in the second century to disseminate the views of the early expounders of the Inspired Epistles.

MAGAZINE OF ART; April. Illustrated. New York: Cassell & Company, Limited. Price, 35 cents.

The contents of this number comprise both articles and illustrations in great variety and of much merit. The frontispiece is from a painting by Sandro Botticelli, and is followed with an article by J. Arthur Blaikie, on "More about Algiers," finely illustrated. Then follow articles, "Battle and Travel," "Art in the Garden," "Burdens," "Northwest Passage," "Pictures of Japan," "Pen and Pencils;" "The Constantine Ionides Collection," "The Old Masters," "The Country of Millet;" an engraving called "The Bravo;" the Chronicle of Art, and Art American Notes. This journal is both refining and elevating in its tendency.

THE PULPIT COMMENTARY. Edited by Rev. Canon H. D. M. Spence, M.A., and Rev. J. S. Exell, M.A. *Leviticus*. Introductions by Rev. R. Collins, M.A., and Rev. Prof. A. Cave, B. A. Exposition and Homiletics by Rev. T. Meyrick, M.A. Homilies by various authors: Rev. Prof. R. A. Redford, LL.B., M.A., Rev. A. Clarkson, B.A., Rev. R. M. Edgar, M.A., Rev. J. A. Macdonald, Rev. S. R. Aldridge, B.A., LL.B. Third edition. New York: Anson D. F. Randolph & Co.

The plan of this Commentary is well sustained in the volume now before us. The work is systematic, thorough, compendious, and without padding. It is eminently practical in its adaptedness to the wants of the preacher, Sabbath-school teacher and private Christian. While there is no display of scholarship, there are the results of learned research, mature judgment and good common sense manifest on every page. Exposition and Homiletic treatment are admirably combined and give ample materials to all who would use them profitably either for public or private purposes. This volume, like all the others in the series is sold at about one-half the price of the English edition and is issued from duplicate stereotype plates.

BOUND TOGETHER: A sheaf of Papers, by Donald Mitchell. New York: Charles Scribner's Sons.

Those who are familiar with the writings of the author of these papers will welcome this convenient volume in which will be found a dozen or more of his exquisite productions. Some are more formal than others, but all partake of the same aroma, all breathe the spirit of the kindly, social gentleman, and display the exquisite taste of the cultured writer.

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